

Ulrich Middeldorf



Thos Lloyd Crawley Borey
died at Woolhope Feb^y 15th 1820

George Page died Oct 16 1822
Aged 31. at Charlton, Somersetshire

Mrs Gild died Jan^y

London
J. C. B. June 1790
Died Augth at 1/2 past 30
Aged 74 - 1818 P. M.

Anne Crowley Boovey died
Sept 10th Aged 70 - 1818

Anne Crawley died Jan^y 1792

Eleonor Fremonger died Sep^r 15 1800

George Crawley died Mar^{ch} 10th 1810

A. C. Boever died Sept^r 15th 1816

J^r Th^s Hyde Page died June 30th

Aged 72 at Boulonge in France 1821

George Page Oct 16th Oct 31. 1822

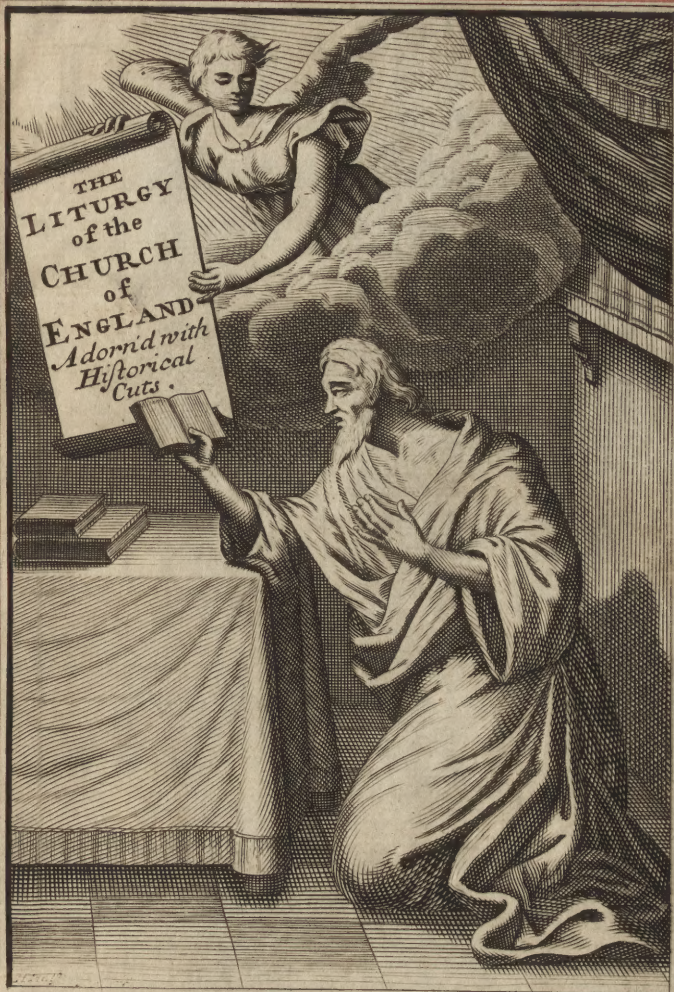
William Bullard died

Sept^r 1829. Aged 65.

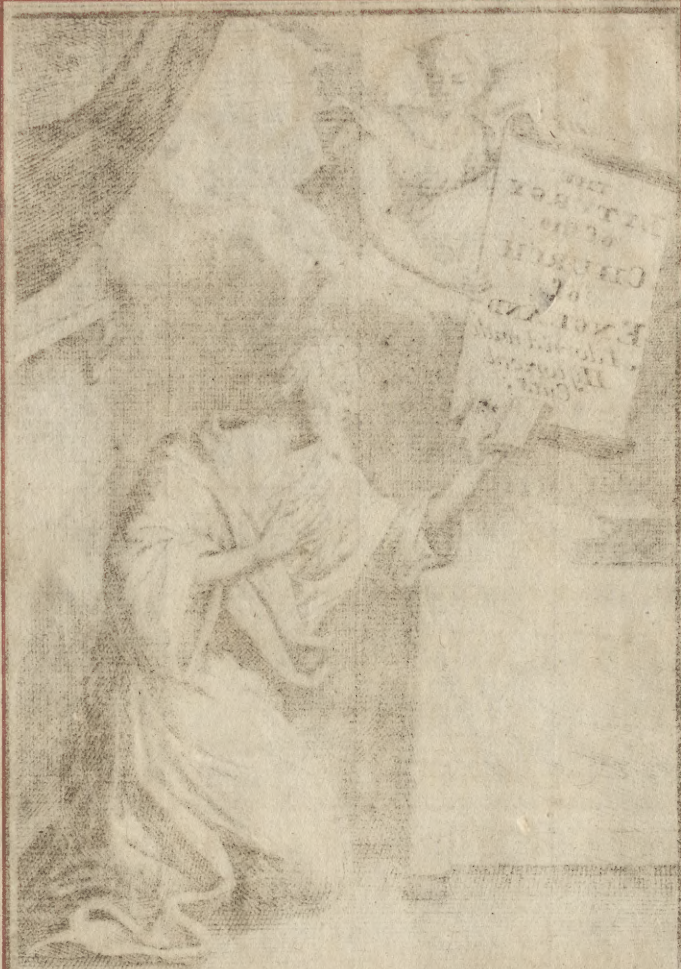
Albinia Anne Crawley given
her, by her Father Sept 1st
1838

The
Library
of the
Church
of St
Andrew





Sold by Edmund Parker *in*
LONDON.



Printed by F. and J. Smith, in the Strand, near the Temple.

THE
BOOK
OF
Common Prayer,
And Administration of the
SACRAMENTS,
AND
Other RITES and CEREMONIES
of the CHURCH,

According to the USE of the
CHURCH of ENGLAND:

Together with the
PSALTER or PSALMS
OF
DAVID,

*Pointed as they are to be Sung or
Said in CHURCHES.*

Univerſity of OXFORD:

Printed by JOHN BASKETT, Printer to the King's Moſt
Excellent Maieſty. MDCCXVI.

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Morning and Evening PRAYER on
the SUNDAYS and other HOLIDAYS
throughout the YEAR.

LESSONS proper for SUNDAYS.

Sundays of Advent.	¶ Mattins.	¶ Evensong.	Sundaysafter Trinity.	¶ Mattins.	¶ Evensong.
The First	Iſaiah — 1	Iſaiah — 2	The First	Joſhua — 10	Joſhua — 23
ij	— 5	— 24	ij	Judges — 4	Judges — 5
iii	— 25	— 26	iii	1 Samuel — 2	1 Samuel — 3
iv	— 30	— 32	iv	— 12	— 13
Sundaysafter Chriſtmas.			v	— 15	— 17
The First	— 37	— 38	vi	2 Samuel — 12	2 Samuel — 19
ii	— 41	— 43	vii	— 21	— 24
Sundaysafter Epiphany.			viii	1 Kings — 13	1 Kings — 17
The First	— 44	— 46	ix	— 18	— 19
ij	— 51	— 53	x	— 21	— 22
iii	— 55	— 56	xj	2 Kings — 5	2 Kings — 9
iv	— 57	— 58	xij	— 10	— 18
v	— 59	— 64	xiii	— 19	— 23
vi	— 65	— 66	xiv	Jeremiah — 5	Jeremiah — 22
Septuageſim.	Genefis — 1	Genefis — 2	xv	— 35	— 36
Sexageſima.	— 3	— 6	xvi	Ezekiel — 2	Ezekiel — 13
Quinquageſima.	9. to ver. 20	— 12	xvii	— 14	— 18
Lent.			xviii	— 20	— 24
First Sunday	19 to ver. 30.	— 22	xix	Daniel — 3	Daniel — 6
ij	— 27	— 34	xx	Joel — 2	Micah — 6
iii	— 39	— 42	xxi	Habak. — 2	Proverbs — 1
iv	— 43	— 45	xxij	Proverbs — 2	— 3
v	Exodus — 3	Exodus — 5	xxiii	— 11	— 12
vi	—	—	xxiv	— 13	— 14
1 Leſſon.	— 9	— 10	xxv	— 15	— 16
2 Leſſon.	Matth. — 26	Heb. 5. tov. 11	xxvi	— 17	— 19
Eaſter-day					
1 Leſſon.	Exodus — 12	Exodus — 14			
2 Leſſon.	Romans — 6	Acts 2. v. 22.			
Sundaysafter Eaſter.					
The First	Numbers — 16	Numbers — 22			
ij	— 23, 24	— 25			
iii	Deut. — 4	Deut. — 5			
iv	— 6	— 7			
v	— 8	— 9			
Sunday after Aſcenſion.	— 12	— 13			
Whitſunday.					
1 Leſſon.	16. to v. 18.	Iſaiah — 11			
2 Leſſon.	Acts 10. v. 34.	Acts 19. to v. (21.)			
Trinity Sun.					
1 Leſſon.	Genefis — 1	Genefis — 18			
2 Leſſon.	Matth. — 3	1 John — 5			

¶ Lessons proper for Holidays.

	¶ Mattins.	¶ Evensong.
S. Andrew.	Proverbs — 20	Proverbs — 21
S. Thomas the Apoſtle.	— 23	— 24
Nativity of Chriſt.		(to v. 17.)
1 Leſſon.	Iſa. 9. to v. 8.	Iſa. 7. v. 10.
2 Leſſon.	Luke 2. to v.	Titus 3. v. 4.
S. Stephen.	— (13)	(to v. 9.)
1 Leſſon.	Proverbs — 28	Eccleſ. — 4
2 Leſſon.	Acts 6. v. 8 & c. 7. to v. 30.	Acts 7. v. 30. (to v. 55.)
S. John.		
1 Leſſon.	Eccleſ. — 5	Eccleſ. — 6
2 Leſſon.	Apoc. — 1	Apoc. — 22
Innocents.	Jer. 31 to v. 18	Wiſdom — 1

LESSONS proper for Holy-Days.

	¶ Mattins.	¶ Evenfong.		¶ Mattins.	¶ Evenfong.
Circumcision	Genesis—17	Deut. 10. v. 12.	S. Phil. & Jac.	Ecclus—7	Ecclus—9
1 Lesson.—	Romans—2	Coloffians—2	1 Lesson.—	John 1. v. 43.	
2 Lesson.—			2 Lesson.—		
Epiphany.			Ascension-		
1 Lesson.—	Isaiah—60	Isaiah—49	day.		
2 Lesson.—	Luke 3. to v.	John 2. to v.	1 Lesson.—	Deut.—10	2 Kings—2
Conversion	(23)	(12)	2 Lesson.—	Luke 24. v. 44.	Ephes. 4. to v.
of S. Paul.			Munday in		(17)
1 Lesson.—	Wisdom—5	Wisdom—6	Whitsun-		
2 Lesson.—	Acts 22. to v.	Acts—26	week.		
Purification	(22)		1 Lesson.—	(10)	(to v. 30.
of the Virgin	Wisdom—9	Wisdom—12	2 Lesson.—	Gen. 11. to v.	Num. 11. v. 16.
Mary.			Tuesday in	1 Corinth. 12	1 Cor. 14. to
S. Matthias.			Whit-week.		(v. 26.
Annunciat-			1 Lesson.—	1 Sam 19. v. 18	Deut.—30
ion of our	Ecclus—2	Ecclus—3	2 Lesson.—	1 Thes. 5. v. 12	1 John 4. to v.
Lady.				(to v. 24.	(14.
Wednesday			S. Barnabas.		
before Easter.			1 Lesson.—	Ecclus.—10	Ecclus.—12
1 Lesson.—	Hosea—13	Hosea—14	2 Lesson.—	Acts—14	Acts 15. to v.
2 Lesson.—	John 11. v. 45		S. Joh Baptift		(36.
Thursday be-			1 Lesson.—	Malach.—3	Mal.—4
fore Easter.			2 Lesson.—	Matth.—3	Mat. 14 to v.
1 Lesson.—	Daniel—9	Jeremiah—31	S. Peter.		(13
2 Lesson.—	John—13		1 Lesson.—	Ecclus.—15	Ecclus.—19
Good Friday.	(20)		2 Lesson.—	Acts—3	Acts—4
1 Lesson.—	Gen. 22. to v.	Isaiah—53	S. James.	Ecclus.—21	Ecclus.—22
2 Lesson.—	John—18	1 Peter—2	S. Barthol.—	24	29
Easter Even-			S. Matthew.	35	38
1 Lesson.—	Zech.—9	Exodus—13	S. Michael.		
2 Lesson.—	Luke 23. v. 50	Hebrews—4	1 Lesson.—	Genesis—32	Dan. 10. v. 5.
Munday in			2 Lesson.—	Acts 12. to v.	Jude v. 6 to v
Easter week.				(20.	(16
1 Lesson.—	Exodus—16	Exodus—17	S. Luke.	Ecclus.—51	Job—1
2 Lesson.—	Matth.—28	Acts—3	S. Simon. and		
Tuesday in			S. Jude.	Job—24, 25.	42
Easter week.			All Saints.		
1 Lesson.—	Exodus—20	Exodus—32	1 Lesson.—	Wis. 3. to v. 10	Wis. 5. to v. 17
2 Lesson.—	Lu. 24. to v. 13	1 Corin.—15	2 Lesson.—	Heb. 11. v. 33.	Apoc. 19. to
S. Mark.	Ecclus—4	Ecclus—5		et c. 12. to v. 7.	(v. 17.

¶ PROPER PSALMS on Certain Days.

	Mattins.	Evenfong.		Mattins.	Evenfong.
¶ Christmas-Day.	Psal. xix.	Psal. lxxxix.	¶ Easter-Day.	Psal.—ij.	Psal.—cxiiij.
	—xlvi.	—cx.		—lvij.	—cxv.
	—lxxxv.	—cxxxij.		—cxl.	—cxviiij.
¶ Ashwednesday.	—vj.	—cij.		—viiij.	—xxiv.
	—xxxij.	—cxxx.	¶ Ascension-Day.	—xv.	—xlviij.
	—xxxviij.	—cxliij.		—xxj.	—cviiij.
¶ Good Friday.	—xxij.	—lxix.		—xlviij.	—civ.
	—xl.	—lxxxviij.	¶ Whitsunday.	—lxviij.	—cxlv.
	—liv.				

JANU.

JANUARY hath xxxj. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leff.	2 Leff.	1 Leff.	2 Leff.
3	1	A	CIRCUMCIS.			
	2	b	Gen.—1	Matth. 1	Gen.—2	Rom.—1
II	3	c	— 3	— 2	— 4	— 2
	4	d	— 5	— 3	— 6	— 3
19	5	e	— 7	— 4	— 8	— 4
8	6	f	EPIPHANY. —			
	7	g	— 9	— 5	— 12	— 5
16	8	A	Lucian. —	— 13	— 14	— 6
5	9	b	— 15	— 7	— 16	— 7
	10	c	— 17	— 8	— 18	— 8
13	11	d	— 19	— 9	— 20	— 9
2	12	e	— 21	— 10	— 22	— 10
	13	f	Hillary, B.	— 11	— 24	— 11
10	14	g	— 25	— 12	— 26	— 12
	15	A	— 27	— 13	— 28	— 13
18	16	b	— 29	— 14	— 30	— 14
7	17	c	— 31	— 15	— 32	— 15
	18	d	Prisca. —	— 16	— 34	— 16
15	19	e	— 35	— 17	— 37	1 Cor. 1
4	20	f	Fabian, B.	— 18	— 39	— 2
	21	g	Agnes. —	— 19	— 41	— 3
12	22	A	Vincent. —	— 20	— 43	— 4
1	23	b	— 44	— 21	— 45	— 5
	24	c	— 46	— 22	— 47	— 6
9	25	d	CONVERS.			
	26	e	(of S. Paul.	— 48	— 23	— 7
17	27	f	— 50	— 24	Exod.—1	— 8
6	28	g	Exod.—2	— 25	— 3	— 9
	29	A	— 4	— 26	— 5	— 10
14	30	b	K. CHARLES	— † 6	— 7	— 11
3	31	c	— (Mart.	— 8	— 28	— 12

Note that † Exod. 6. is to be read only to Ver. 14.

FEBRUARY hath xxviij. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leff. Exod. 10	2 Leff. Mark -1	1 Leff. Exod. 11	2 Leff. 1 Cor. 13
11	1	d	—Fast.	—	—	—	—
19	2	e	PURIFICAT.	—	2	—	14
8	3	f	—(of M.	12	3	13	15
	4	g	—	14	4	15	16
	5	A	Agatha.	16	5	17	2 Cor. 1
16	6	b	—	18	6	19	2
5	7	c	—	20	7	21	3
	8	d	—	22	8	23	4
13	9	e	—	24	9	32	5
2	10	f	—	33	10	34	6
	11	g	—	Lev. -18	11	Lev. -19	7
10	12	A	—	20	12	26	8
	13	b	—	Num. 11	13	Num. 12	9
18	14	c	Valentine. -	13	14	14	10
7	15	d	—	16	15	17	11
	16	e	—	20	16	21	12
15	17	f	—	22	Lu. 17039	23	13
4	18	g	—	24	I. ver. 39	25	Gal. -1
	19	A	—	27	2	30	2
12	20	b	—	31	3	2	3
1	21	c	—	35	4	36	4
	22	d	—	Deut. -1	5	Deut. 2	5
9	23	e	—Fast.	3	6	4	6
	24	f	S. MATTHI-	—	7	—	Ephes. 1
17	25	g	—(AS.	5	8	6	2
6	26	A	—	7	9	8	3
	27	b	—	9	10	10	4
14	28	c	—	11	11	12	5
	29		—	13	Matth. 7	14	Rom. 12

MARCH

MARCH hath xxxj. Days.

MORNING PRAYER.

EVENING PRAYER.

				1 Leff.	2 Leff.	1 Leff.	2 Leff.
3	1	d	David. —	Deut. 15	Luke 12	Deut. 16	Eph. — 6
	2	e	Chad, B. —	— 17	— 13	— 18	Phil. — 1
11	3	f	—	— 19	— 14	— 20	— 2
	4	g	—	— 21	— 15	— 22	— 3
19	5	A	—	— 24	— 16	— 25	— 4
8	6	b	—	— 26	— 17	— 27	Col. — 1
	7	c	Perpetua. —	— 28	— 18	— 29	— 2
16	8	d	—	— 30	— 19	— 31	— 3
	9	e	—	— 32	— 20	— 33	— 4
5	10	f	—	— 34	— 21	Josh. — 1	1 Thes. 1
13	11	g	—	Josh. — 2	— 22	— 3	— 2
	12	A	Gregory, B.	— 4	— 23	— 5	— 3
	13	b	—	— 6	— 24	— 7	— 4
10	14	c	—	— 8	John — 1	— 9	— 5
	15	d	—	— 10	— 2	— 23	2 Thes. 1
18	16	e	—	— 24	— 3	Judg. 1	— 2
	17	f	—	Judg. 2	— 4	— 3	— 3
	18	g	Edward, K.	— 4	— 5	— 5	1 Tim. 1
15	19	A	—	— 6	— 6	— 7	— 2, 3
4	20	b	—	— 8	— 7	— 9	— 4
	21	c	Bened. Ab.	— 10	— 8	— 11	— 5
12	22	d	—	— 12	— 9	— 13	— 6
1	23	e	—	— 14	— 10	— 15	2 Tim. 1
	24	f	— Fast.	— 16	— 11	— 17	— 2
9	25	g	ANNUNCIA-	—	— 12	—	— 3
	26	A	(TION of M.	— 18	— 13	— 19	— 4
17	27	b	—	— 20	— 14	— 21	Tit. — 1
	28	c	—	Ruth 1	— 15	Ruth — 2	— 2, 3
	29	d	—	— 3	— 16	— 4	Philem.
14	30	e	—	1 Sam. 1	— 17	1 Sam. 2	Hebr. 1
3	31	f	—	— 3	— 18	— 4	— 2

APRIL

APRIL hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leff.	2 Leff.	1 Leff.	2 Leff.
	1	g		1 Sam. 5	John-19	1 Sam. 6	Heb.- 3
11	2	A		7	20	8	4
	3	b	Richard, B.	9	21	10	5
19	4	c	Ambrose.	11	Acts-1	12	6
8	5	d		13	2	14	7
16	6	e		15	3	16	8
5	7	f		17	4	18	9
	8	g		19	5	20	10
13	9	A		21	6	22	11
2	10	b		23	7	24	12
	11	c		25	8	26	13
10	12	d		27	9	28	James 1
	13	e		29	10	30	2
18	14	f		31	11	2 Sam. 1	3
7	15	g		2 Sam. 2	12	3	4
	16	A		4	13	5	5
15	17	b		6	14	7	1 Pet. 1
4	18	c		8	15	9	2
	19	d	Alpheg. Ar.	10	16	11	3
12	20	e		12	17	13	4
1	21	f		14	18	15	5
	22	g		16	19	17	2 Pet. 1
9	23	A	S. George.	18	20	19	2
	24	b		20	21	21	3
17	25	c	S. MARK,-		22		1 John 1
6	26	d	(Evang.	22	23	23	2
	27	e		24	24	1 King. 1	3
14	28	f		1 King. 2	25	3	4
3	29	g		4	26	5	5
	30	A		6	27	7	2, 3 Joh.

MAY

M A Y hath xxxj. Days.

MORNING PRAYER.

EVENING PRAYER.

				1 Leff.	2 Leff.	1 Leff.	2 Leff.
11	1	b	S. PHIL. and				Jude—
	2	c	—(JAC. Ap.	1 King. 8	Acts —28	1 King. 9	Rom. 1
19	3	d	Invent. of	—10	Matth. 1	—11	—2
8	4	e	(the Crofs.	—12	—2	—13	—3
	5	f		—14	—3	—15	—4
16	6	g	John Port.—	—16	—4	—17	—5
5	7	A	—(Lat.	—18	—5	—19	—6
	8	b		—20	—6	—21	—7
13	9	c		—22	—7	2 King. 1	—8
2	10	d		2 King. 2	—8	—3	—9
	11	e		—4	—9	—5	—10
10	12	f		—6	—10	—7	—11
	13	g		—8	—11	—9	—12
18	14	A		—10	—12	—11	—13
7	15	b		—12	—13	—13	—14
	16	c		—14	—14	—15	—15
15	17	d		—16	—15	—17	—16
4	18	e		—18	—16	—19	1 Cor. 1
	19	f	Dunstan.—	—20	—17	—21	—2
12	20	g		—22	—18	—23	—3
1	21	A		—24	—19	—25	—4
	22	b		Ezra— 1	—20	Ezra— 3	—5
9	23	c		—4	—21	—5	—6
	24	d		—6	—22	—7	—7
17	25	e		—9	—23	Neh.— 1	—8
6	26	f	Augustine.	Neh. 2	—24	—4	—9
	27	g	Ven. Bede.	—5	—25	—6	—10
14	28	A		—8	—26	—9	—11
3	29	b	K. CHAR. II.	—10	—27	—13	—12
	30	c	—(N. & R.	Esther 1	—28	Esth.— 2	—13
11	31	d		—3	Mark 1	—4	—14

JUNE

JUNE hath xxx. Days.

			MORNING		EVENING		
			PRAYER.		PRAYER.		
			1 Leff.	2 Leff.	1 Leff.	2 Leff.	
	1	f	Nicom.—	Esther 5	Mark 2	Esther 6	1 Cor. 15
19	2	f	—	7	3	8	16
8	3	g	—	9	4	Job—	2 Cor. 1
16	4	A	Job—	2	5	3	2
5	5	b	Boniface.—	4	6	5	3
	6	c	—	6	7	7	4
13	7	d	—	8	8	9	5
2	8	e	—	10	9	11	6
	9	f	—	12	10	13	7
10	10	g	—	14	11	15	8
	11	A	S. BARNAB.—	—	—	—	—
18	12	b	— (Ap.	16	12	17, 18	9
7	13	c	—	19	13	20	10
	14	d	—	21	14	22	11
15	15	e	—	23	15	24, 25	12
4	16	f	—	26, 27	16	28	13
	17	g	S. Alban.—	29	Luke—	1	Gal.—
12	18	A	—	31	2	32	2
1	19	b	—	33	3	34	3
	20	c	Edward.—	35	4	36	4
9	21	d	—	37	5	38	5
	22	e	—	39	6	40	6
17	23	f	— Fast.	41	7	42	Ephes. 1
6	24	g	JOHN Bap.	—	—	—	—
	25	A	—	Prov.—	1	8	2
14	26	b	—	3	9	4	3
3	27	c	—	5	10	6	4
	28	d	— Fast.	7	11	8	5
11	29	e	S. PETER A.	—	—	—	—
	30	f	— (post.	9	12	10	6

JULY

J U L Y hath xxxj. Days.

			MORNING		EVENING		
			PRAYER.		PRAYER.		
			1 Leff.	2 Leff.	1 Leff.	2 Leff.	
19	1	g	Visit. of M.	Prov. 11	Luke 13	Prov. 12	Phil. — 1
8	2	A	—	13	14	14	2
	3	b	Translat. of	15	15	16	3
16	4	c	S. Martin.	17	16	18	4
5	5	d	—	19	17	20	Col. — 1
	6	e	—	21	18	22	2
13	7	f	—	23	19	24	3
2	8	g	—	25	20	26	4
	9	A	—	27	21	28	1 Thef. 1
10	10	b	—	29	22	31	2
	11	c	Ecclef. 1	23	Ecclef. 2	—	3
18	12	d	3	24	4	—	4
7	13	e	5	John 1	6	—	5
	14	f	7	2	8	2 Thef. 1	—
15	15	g	Swithun B.	9	3	10	2
4	16	A	—	11	4	12	3
	17	b	Jer. — 1	5	Jer. — 2	1 Tim. 1	—
12	18	c	3	6	4	2,	3
1	19	d	5	7	6	—	4
	20	e	Margar. V.	7	8	8	5
9	21	f	Magdalene.	9	9	10	6
	22	g	—	11	10	12	2 Tim. 1
17	23	A	—	13	11	14	2
6	24	b	— Fast.	15	12	16	3
	25	c	S. JAMES.	—	13	—	4
14	26	d	S. Anne. —	17	14	18	Tit. — 1
3	27	e	—	19	15	20	2, 3
	28	f	—	21	16	22	Philem.
11	29	g	—	23	17	24	Heb. — 1
19	30	A	—	25	18	26	2
	31	b	—	27	19	28	3

AUGUST

AUGUST hath xxxj. Days.

			MORNING P R A Y E R.		EVENING P R A Y E R.		
			1 Leff.	2 Leff.	1 Leff.	2 Leff.	
8	1	c	Lammas. --	Jer. -- 29	John 20	Jer. -- 30	Heb. -- 4
16	2	d		31	21	32	5
5	3	e		33	Acts -- 1	34	6
	4	f		35	2	36	7
13	5	g		37	3	38	8
2	6	A	Transfigur.	39	4	40	9
	7	b	Name of	41	5	42	10
10	8	c	— (Jesus.	43	6	44	11
	9	d		45, 46	7	47	12
18	10	e	S. Lauren.	48	8	49	13
7	11	f		50	9	51	James 1
	12	g		52	10	Lam. 1	2
15	13	A		Lam. -- 2	11	3	3
4	14	b		4	12	5	4
	15	c		Ezek. 2	13	Ezek. 3	5
12	16	d		6	14	7	1 Pet. 1
1	17	e		13	15	14	2
	18	f		18	16	33	3
9	19	g		34	17	Dan. -- 1	4
	20	A		Dan. -- 2	18	3	5
17	21	b		4	19	5	2 Pet. 1
6	22	c		6	20	7	2
	23	d	— (Fast.	8	21	9	3
14	24	e	S. BARTHOL.		22		John -- 1
3	25	f	— (Apost.	10	23	11	2
	26	g		12	24	Hof. -- 1	3
11	27	A		Hof. 2, 3	25	4	4
19	28	b	S. August.	5, 6	26	7	5
	29	c	S. John be-	8	27	9	2, 3 Joh.
8	30	d	— (headed.	10	28	11	Jude. --
	31	e		12	Matth. 1	13	Rom. 1

S E P.

SEPTEMBER hath xxx. Days.

			MORNING	EVENING			
			PRAYER.	PRAYER.			
			1 Leff.	2 Leff.	1 Leff.	2 Leff.	
16	1	f	Giles Abb.	Hof. - 14	Matth. 2	Joel. - 1	Rom. 2
5	2	g		Joel - 2	3	3	3
	3	A		Amos 1	4	Amos 2	4
13	4	b		3	5	4	5
2	5	c		5	6	6	6
	6	d		7	7	8	7
10	7	e	Enurchus. -	9	8	Obad. -	8
	8	f	Nativity of	Jonah 1	9	Jon. 2, 3	9
18	9	g	— (Mary.	4	10	Mic. - 1	10
7	10	A		Mic. - 2	11	3	11
	11	b		4	12	5	12
15	12	c		6	13	7	13
4	13	d		Nah. - 1	14	Nah. - 2	14
	14	e	Holy Cross.	3	15	Hab - 1	15
12	15	f		Hab. - 2	16	3	16
1	16	g		Zeph. 1	17	Zeph. 2	1 Cor. 1
	17	A	Lambert B.	3	18	Hag. - 1	2
9	18	b		Hag. - 2	19	Zech. 1	3
	19	c		Zec. 2, 3	20	— 4, 5	4
17	20	d	— Fast.	6	21	7	5
6	21	e	S. MATTH.	—	22	—	6
	22	f	— (Apost.	8	23	9	7
14	23	g		10	24	11	8
3	24	A		12	25	13	9
	25	b		14	26	Mal. - 1	10
11	26	c	S. Cyprian.	Mal. - 2	27	3	11
19	27	d		4	28	Tob. - 1	12
	28	e		Tob. - 2	Mark 1	3	13
8	29	f	S. MICHAEL.	—	2	—	14
	30	g	S. Jerom. -	4	3	6	15

OCTO-

OCTOBER hath xxxj. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leff.	2 Leff.	1 Leff.	2 Leff.
16	1	A	Remigius.—	Tob.— 7	Mark 4	Tob.— 8
5	2	b	_____	_____ 9	_____ 5	1 Cor. 16
13	3	c	_____	_____ 11	_____ 6	2 Cor. 1
2	4	d	_____	_____ 13	_____ 7	_____ 2
	5	e	_____	Judith 1	_____ 8	_____ 3
10	6	f	Faith.—	_____ 3	Judith 2	_____ 4
	7	g	_____	_____ 5	_____ 4	_____ 5
18	8	A	_____	_____ 7	_____ 6	_____ 6
7	9	b	S. Denys.—	_____ 9	_____ 8	_____ 7
	10	c	_____	_____ 12	_____ 10	_____ 8
15	11	d	_____	_____ 13	_____ 12	_____ 9
4	12	e	_____	_____ 14	_____ 14	_____ 10
	13	f	Translat. of	_____ 15	_____ 16	_____ 11
12	14	g	—(K. Edw.	Wisd. 1	Wisd. 2	_____ 12
1	15	A	_____	—16 (39	_____ 4	_____ 13
	16	b	_____	Luk. 1. 10	_____ 6	Gal. — 1
9	17	c	Etheldred.—	1. v. 39.	_____ 8	_____ 2
	18	d	S. LUKE—	_____ 7	_____ 10	_____ 3
17	19	e	—(Evang.	_____ 9	_____ 4	_____ 4
6	20	f	_____	_____ 11	_____ 5	_____ 5
	21	g	_____	_____ 13	_____ 12	_____ 6
14	22	A	_____	_____ 15	_____ 14	Ephes. 1
3	23	b	_____	_____ 17	_____ 16	_____ 2
	24	c	_____	_____ 19	_____ 18	_____ 3
11	25	d	Crispin M.	Ecclus 2	Ecclus. 1	_____ 4
	26	e	_____	_____ 10	_____ 3	_____ 5
19	27	f	_____Fast	_____ 11	_____ 5	_____ 6
8	28	g	S. SIMON	_____ 12	_____ 7	Phil. — 1
	29	A	(and JUDE.	_____ 13	_____ 9	_____ 2
16	30	b	_____	_____ 14	_____ 11	_____ 3
5	31	c	_____Fast.	_____ 15	_____ 13	_____ 4
				_____ 17	_____ 15	Col. — 1

NOVEM-

NOVEMBER hath xxx. Days.

				MORNING	EVENING			
				PRAYER.				
				1 Leff.	2 Leff.	1 Leff.	2 Leff.	
	I	d	ALL SAINTS.					
13	2	e	_____	Ecclus 16	Luke-18	Ecclus 17	Col.-	2
2	3	f	_____	_____ 18	_____ 19	_____ 19	_____	3
	4	g	_____	_____ 20	_____ 20	_____ 21	_____	4
10	5	A	PAP. CONSP.	_____ 22	_____ 21	_____ 23	1 Thef.	1
	6	b	Leonard.	_____ 24	_____ 22	—(a) 25	_____	2
18	7	c	_____	_____ 27	_____ 23	_____ 28	_____	3
7	8	d	_____	_____ 29	_____ 24	—(b) 30	_____	4
	9	e	_____	_____ 31	John- 1	_____ 32	_____	5
15	10	f	_____	_____ 33	_____ 2	_____ 34	2 Thef.	1
4	11	g	S. Martin.	_____ 35	_____ 3	_____ 36	_____	2
	12	A	_____	_____ 37	_____ 4	_____ 38	_____	3
12	13	b	Brice.	_____ 39	_____ 5	_____ 40	1 Tim.	1
I	14	c	_____	_____ 41	_____ 6	_____ 42	— 2,	3
	15	d	Machutus.-	_____ 43	_____ 7	_____ 44	_____	4
9	16	e	_____	_____ 45	_____ 8	—(c) 46	_____	5
	17	f	Hugh B.M.	_____ 47	_____ 9	_____ 48	_____	6
17	18	g	_____	_____ 49	_____ 10	_____ 50	2 Tim.	1
6	19	A	_____	_____ 51	_____ 11	Baruch 1	_____	2
	20	b	Edmund K.	Baruch 2	_____ 12	_____ 3	_____	3
14	21	c	_____	_____ 4	_____ 13	_____ 5	_____	4
3	22	d	Cecilia V.	_____ 6	_____ 14	Hist. Su.	Titus	1
	23	e	S. Clement.	Bel & D.	_____ 15	Isaiah 1	— 2,	3
11	24	f	_____	Isai. - 2	_____ 16	_____ 3	Philem.	
19	25	g	Catherine.-	_____ 4	_____ 17	_____ 5	Heb.-	1
	26	A	_____	_____ 6	_____ 18	_____ 7	_____	2
8	27	b	_____	_____ 8	_____ 19	_____ 9	_____	3
	28	c	_____	_____ 10	_____ 20	_____ 11	_____	4
16	29	d	— Fast.	_____ 12	_____ 21	_____ 13	_____	5
5	30	e	S. ANDREW.	_____	Acts- 1	_____	_____	6

Note that (a) Ecclus 25. is to be read only to ver. 13. and (b) Ecclus 30. only to ver. 18. and (c) Ecclus. 46. only to ver. 20.

DECEMBER hath xxxj. Days.

			MORNING PRAYER.	EVENING PRAYER.		
			1 Leff.	2 Leff.	1 Leff.	2 Leff.
	1	f	Isaiah 14	Acts - 2	Isaiah 15	Heb.- 7
13.2	2	g	16	3	17	8
	3	A	18	4	19	9
10	4	b	-20, 21	5	22	10
	5	c	23	6	24	11
18	6	d	Nicholas.-	25 7.to v.30	26	12
7	7	e	27 7. v. 30.	28	28	13
	8	f	29	8	30	James 1
15	9	g	31 (of M.	9	32	2
4	10	A	33	10	34	3
	11	b	35	11	36	4
12	12	c	37	12	38	5
1	13	d	39 Lucy V.and	13	40	1 Pet. 1
	14	e	41 (M.	14	42	2
9	15	f	43	15	44	3
	16	g	45 O Sapient.	16	46	4
17	17	A	47	17	48	5
6	18	b	49	18	50	2 Pet. 1
	19	c	51	19	52	2
14	20	d	53 -Fast.	20	54	3
3	21	e	55 S. THOMAS	21		1 Joh. 1
	22	f	57	22	56	2
11	23	g	59	23	58	3
19	24	A	-Fast.	24	60	4
	25	b	CHRISTMAS			
8	26	c	S. STEPHEN.			
	27	d	S. JOHN.-			
16	28	e	INNOCENTS.	25		
5	29	f	61	26	62	2 John.
	30	g	63	27	64	3 John.
13	31	A	65 Silvester.-	28	66	Jude.

A T A

A TABLE of Vigils, Fasts, and Days of Abstinence, to be observed in the Year.

THE Evens or Vigils before

The Nativity of our Lord.
 The Purification of the Blessed Virgin Mary.
 The Annunciation of the Blessed Virgin.
 Easter-day.
 Ascension-day.
 Pentecost.
 St. Matthias.
 St. John Baptist.
 St. Peter.
 St. James.
 St. Bartholomew.
 St. Matthew.
 St. Simon and St. Jude.
 St. Andrew.
 St. Thomas.
 All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

- I. THE Forty days of Lent.
- II. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday after the First Sunday in Lent. the Feast of Pentecost, September 14, December 13.
- III. The Three Rogation-days, being the Munday, Tuesday and Wednesday before Holy-Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the Year, except Christmas-day.

Certain Solemn Days for which particular Services are appointed.

- I. THE Fifth Day of November, being the Day of the Papists Conspiracy.
- II. The Thirtieth day of January, being the Day of the Martyrdom of King Charles the First.
- III. The Nine and Twentieth day of May, being the Day of the Birth and Return of King Charles the Second.
- IV. The First Day of August.

TABLES and RULES for the Movable and Immovable Feasts; Together, with the Days of Fasting and Abstinence, through the whole Year.

Rules to know when the Movable Feasts, and Holy-days begin.

E After-day (on which the rest depend) is always the First Sunday after the First Full Moon, which happens next after the One and twentieth Day of March. And if the Full Moon happens upon a Sunday, Easter-day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.

Septuagesima Sexagesima Quinquagesima Quadragesima	} Sunday is {	Nine Eight Seven Six	} Weeks before Easter.
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Rogation Week Ascension-Day Whitfunday Trinity Sunday	} is {	Five Weeks Forry Days Seven Weeks Eight Weeks	} after Easter.
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A TABLE of all the Feasts that are to be observed in the Church of England through the Year.

ALL Sundays in the Year.

The Days of the Feasts of	{	The Circumcision of our Lord
		JESUS CHRIST.
		The Epiphany.
		The Conversion of S. Paul.
		The Purification of the Blessed Virgin.
		S. Matthias the Apostle.
		The Annunciation of the Blessed Virgin.
		S. Mark the Evangelist.
		S. Philip and S. Jacob the Apostles.
		The Ascension of our Lord JESUS CHRIST.
		S. Barnabas.
		Monday and Tuesday in Easter-Week.

The Days of the Feasts of	{	The Nativity of S. John Baptist.
		S. Peter the Apostle.
		S. James the Apostle.
		S. Bartholomew the Apostle.
		S. Matthew the Apostle.
		S. Michael, and all Angels.
		S. Luke the Evangelist.
		S. Simon and S. Jude the Apostles.
		All Saints.
		S. Andrew the Apostle.
		S. Thomas the Apostle.
		The Nativity of our Lord.
		S. Stephen the Martyr.
		S. John the Evangelist.
The Holy Innocents.		
Monday and Tuesday in Whitfun Week.		

To find EASTER for Ever.

Golden Number.	A	B	C	D	E	F	G
I	April - 9	10	— 11	12	— 6	— 7	— 8
II	March 26	27	— 28	29	— 30	— 31	Apr. 1
III	April - 16	17	— 18	19	— 20	— 14	— 15
IV	April - 9	3	— 4	5	— 6	— 7	— 8
V	March 26	27	— 28	29	— 23	— 24	— 25
VI	April - 16	17	— 11	12	— 13	— 14	— 15
VII	April - 2	3	— 4	5	— 6	Mar. 31	Apr. 1
VIII	April - 23	24	— 25	19	— 20	— 21	— 22
IX	April - 9	10	— 11	12	— 13	— 14	— 8
X	April - 2	3	Mar. 28	29	— 30	— 31	Apr. 1
XI	April - 16	17	— 18	19	— 20	— 21	— 22
XII	April - 9	10	— 11	5	— 6	— 7	— 8
XIII	March 26	27	— 28	29	— 30	— 31	— 25
XIV	April - 16	17	— 18	19	— 13	— 14	— 15
XV	April - 2	3	— 4	5	— 6	— 7	— 8
XVI	March 26	27	— 28	22	— 23	— 24	— 25
XVII	April - 16	10	— 11	12	— 13	— 14	— 15
XVIII	April - 2	3	— 4	5	Mar. 30	— 31	Apr. 1
XIX	April - 23	24	— 18	19	— 20	— 21	— 22

¶ **W**hen ye have found the Sunday Letter in the Uppermost Line, guide your Eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what Day of the Month *Easter* falleth that Year. But note, That the Name of the Month is set at the Left Hand, or else just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A T A-

A TABLE of the Movable Feasts Calculated for Forty YEARS.

The Year of our Lord.	The Golden Number.	The Epoch.	Dominical Letter.	Sunday after Epiphany.	Septuagesima Sunday.	The first Day of Lent.	Easter-Day.
1701	11	1	E	5	February -16	March -5	April -20
1702	12	12	D	3	January -1	Febr. -18	March -5
1703	13	23	C	2	January -24	Febr. -10	March -28
1704	14	4	BA	5	February -13	March -1	April -16
1705	15	15	F	4	January -4	Febr. -21	March -8
1706	16	26	G	1	January -20	Febr. -6	March -24
1707	17	7	E	4	February -9	Febr. -26	April -13
1708	18	18	DC	3	January -1	Febr. -18	March -4
1709	19	29	B	6	January -20	March -9	March -24
1710	1	11	A	4	January -5	Febr. -22	March -9
1711	2	22	G	3	January -28	Febr. -14	March -1
1712	3	3	FE	5	February -17	March -5	March -20
1713	4	14	D	3	January -1	Febr. -18	March -5
1714	5	25	C	2	January -24	Febr. -10	March -28
1715	6	6	B	5	February -13	March -2	April -17
1716	7	17	AG	3	January -29	Febr. -15	March -1
1717	8	28	D	5	February -17	March -6	March -21
1718	9	9	E	4	January -9	Febr. -26	March -13
1719	10	20	ED	2	January -25	Febr. -11	March -29
1720	11	1	CB	5	February -14	March -2	April -17
1721	12	12	A	4	January -5	Febr. -22	March -9
1722	13	23	G	2	January -21	Febr. -7	March -25
1723	14	4	F	4	February -10	Febr. -27	April -14
1724	15	15	ED	3	January -2	Febr. -19	March -5
1725	16	26	C	2	January -24	Febr. -10	March -28
1726	17	7	B	4	February -6	Febr. -23	April -10
1727	18	18	AG	3	January -29	Febr. -15	March -2
1728	19	29	GF	6	February -18	March -6	March -21
1729	1	11	E	3	January -2	Febr. -19	March -6
1730	2	22	D	2	January -25	Febr. -11	March -29
1731	3	3	C	5	February -14	March -3	April -18
1732	4	14	BA	4	January -6	Febr. -23	March -9
1733	5	25	G	2	January -21	Febr. -7	March -25
1734	6	6	F	4	February -10	Febr. -27	April -14
1735	7	17	E	3	January -2	Febr. -19	March -6
1736	8	28	DC	6	January -22	March -10	March -25
1737	9	9	B	4	February -6	Febr. -23	April -10
1738	10	20	AG	3	January -29	Febr. -15	March -2
1739	11	1	F	6	February -18	March -7	March -22
1740	12	12	FE	3	January -9	Febr. -20	March -13

A TABLE of the Moyable Feasts Cal- culated for Forty YEARS.

The Year of our Lord.	Rogation- Week.	Ascen- sion- day.	Whitunday.	Sundays after Trinity.	Advent Sunday.
1701	May — 25	May — 29	June — 8	23	Nov. — 30
1702	— 10	— 14	May — 24	25	— 29
1703	— 2	— 6	— 16	26	— 28
1704	— 21	— 25	June — 4	24	Dec. — 3
1705	— 13	— 17	May — 27	25	— 2
1706	April — 28	— 2	— 12	27	— 1
1707	May — 18	— 22	June — 1	24	Nov. — 30
1708	— 9	— 13	May — 23	25	— 28
1709	— 29	June — 2	June — 12	22	— 27
1710	— 14	May — 18	May — 28	25	Dec. — 3
1711	— 6	— 10	— 20	26	— 2
1712	— 25	— 29	June — 8	23	Nov. — 30
1713	— 10	— 14	May — 24	25	— 29
1714	— 2	— 6	— 16	26	— 28
1715	— 22	— 26	June — 5	23	— 27
1716	— 6	— 10	May — 20	26	Dec. — 2
1717	— 26	— 30	June — 9	23	— 1
1718	— 18	— 22	— 1	24	Nov. — 30
1719	— 3	— 7	May — 17	26	— 29
1720	— 22	— 26	June — 5	23	— 27
1721	— 14	— 18	May — 28	25	Dec. — 3
1722	April — 29	— 3	— 13	27	— 2
1723	May — 19	— 23	June — 2	24	Nov. — 1
1724	— 10	— 14	May — 24	25	Nov. — 29
1725	— 2	— 6	— 16	26	— 28
1726	— 15	— 19	— 29	24	— 27
1727	— 7	— 11	— 21	26	Dec. — 3
1728	— 26	— 30	June — 9	23	— 1
1729	— 11	— 15	May — 25	25	Nov. — 30
1730	— 3	— 7	— 17	26	— 29
1731	— 23	— 27	June — 6	23	— 28
1732	— 14	— 18	May — 28	25	Dec. — 3
1733	April — 29	— 3	— 13	27	— 2
1734	May — 19	— 23	June — 2	24	Nov. — 1
1735	— 11	— 15	May — 25	25	Nov. — 30
1736	— 30	June — 3	June — 13	22	— 28
1737	— 15	May — 19	May — 29	24	— 27
1738	— 7	— 11	— 21	26	Dec. — 3
1739	— 27	— 31	June — 10	23	— 2
1740	— 11	— 15	May — 25	25	Nov. — 30

Note, That the Supputation of the Year of our Lord in the Church of
ENGLAND, beginneth the Five and Twentieth day of MARCH.

THE

THE ORDER

For Morning and Evening

PRAYER,

Daily to be said and used throughout
the YEAR.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of England by the Authority of Parliament, in the Second Year of the reign of King Edward the Sixth.

THE

T H E
O R D E R
F O R
Morning Prayer,
Daily throughout the YEAR.

At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

S

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God be long mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24.*

Repent ye; for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my Father, and will say unto him, Father,

B

Father,

Morning Prayer.

Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke 15. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John 1. 8, 9.*

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise,

to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ A general Confession to be said, of the whole congregation, after the Minister, all kneeling.

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ Th

Morning Prayer.

¶ The Absolution or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The People shall answer here, and at the end of all other Prayers, *Amen.*

¶ Then the Minister shall kneel, and say, the Lords prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom

come. Thy will be done in earth, As it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, And the power And the glory, For ever and ever. Amen.

¶ Then likewise he shall say,

O Lord, open thou our lips;

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answ. O Lord, make haste to help us.

¶ Here all standing up; the Priest shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord:

Answ. The Lords Name be praised.

¶ Then shall be said or sung this Psalm following: except on Easter-day, upon which another Anthem is appointed: and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Morning Prayer.

Venite, exultemus Domino.

PSAL. xcvi.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of *Benedicite*, *Benedictus*, *Magnificat*, and *Nunc dimittis*, shall be repeated.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read distinctly with an audible voice, the first Lesson taken out of the Old Testament, as is appointed in the Kalendar (except there be proper Lessons assigned for that Day:) He that readeth, so standing, and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung in English, the Hymn called, *Te Deum, Laudamus*, daily throughout the Year.

¶ Note, That before every Lesson, the Minister shall say, *Here beginneth such a Chapter, or Verse of such a Chapter of such a Book:* And after every Lesson, *Here endeth the First, or the Second Lesson.*

Te

Morning Prayer.

Te Deum Laudamus.

WE praise thee, O God :
we acknowledge thee
to be the Lord.

All the earth doth worship
thee : the Father everlasting.

To thee all angels cry
aloud : the heavens, and all
the powers therein.

To thee Cherubin, and Se-
raphin : continually do cry,
Holy, holy, holy : Lord
God of Sabaoth.

Heaven and earth are full
of the Majesty : of thy glory.

The glorious company of
the Apostles : praise thee.

The goodly fellowship of
the Prophets : praise thee.

The noble army of Mar-
tyrs : praise thee.

The holy Church through-
out all the world : doth ac-
knowledge thee ;

The Father : of an infinite
Majesty ;

Thine honourable, true :
and only Son ;

Also the holy Ghost : the
comforter.

Thou art the King of glo-
ry : O Christ.

Thou art the everlasting
Son : of the Father.

When thou tookest upon
thee to deliver man : thou
didst not abhor the Virgins
womb.

When thou hadst overcome
the sharpness of death : thou

didst open the kingdom of
heaven to all believers.

Thou sittest at the right
hand of God : in the glory of
the Father.

We believe that thou shalt
come : to be our Judge.

We therefore pray thee,
help thy servants : whom thou
hast redeemed with thy pre-
cious blood.

Make them to be numbred
with thy saints : in glory
everlasting.

O Lord, save thy people :
and bless thine heritage.

Govern them : and lift
them up for ever.

Day by day : we magnifie
thee ;

And we worship thy Name :
ever world without end.

Vouchsafe, O Lord : to
keep us this day without sin.

O Lord, have mercy upon
us : have mercy upon us.

O Lord, let thy mercy
lighten upon us : as our trust
is in thee.

O Lord, in thee have I
trusted : let me never be con-
founded.

¶ *Or this Canticle, Benedicite,
omnia opera Domini.*

O All ye works of the
Lord, bless ye the
Lord : praise him, and mag-
nifie him for ever.

O ye Angels of the Lord,
bless

Morning Prayer.

blefs ye the Lord : praife him, and magnifie him for ever.

O ye Heavens, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Waters that be above the firmament, blefs ye the Lord : praife him, and magnifie him for ever.

O all ye Powers of the Lord, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Sun and Moon, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Stars of heaven, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Showers and Dew, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Winds of God, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Fire and Heat, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Winter and Summer, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Dews and Frosts, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Frost and Cold, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Ice and Snow, blefs ye

the Lord : praife him, and magnifie him for ever.

O ye Nights and Days, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Light and Darknefs, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Lightnings and Clouds, blefs ye the Lord : praife him, and magnifie him for ever.

O let the Earth blefs the Lord : yea, let it praife him, and magnifie him for ever.

O ye Mountains and Hills, blefs ye the Lord : praife him, and magnifie him for ever.

O all ye green Things upon the Earth, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Wells, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Seas and Flouds, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Whales, and all that move in the Waters, blefs ye the Lord : praife him, and magnifie him for ever.

O all ye Fowls of the Air, blefs ye the Lord : praife him, and magnifie him for ever.

O all ye Beasts and Cattel, blefs ye the Lord : praife him, and magnifie him for ever.

O ye Children of Men, blefs ye the Lord : praife him, and magnifie him for ever.

O let

Morning Prayer.

O let Israel bleſs the Lord :
praiſe him, and magnifie him
for ever.

O ye Priests of the Lord,
bleſs ye the Lord : praiſe him,
and magnifie him for ever.

O ye Servants of the Lord,
bleſs ye the Lord : praiſe him,
and magnifie him for ever.

O ye Spirits and Souls of
the righteous, bleſs ye the
Lord : praiſe him, and mag-
nifie him for ever.

O ye Holy and Humble
Men of Heart, bleſs ye the
Lord : praiſe him, and mag-
nifie him for ever.

O Ananias, Azarias, and
Miſael, bleſs ye the Lord :
praiſe him, and magnifie him
for ever.

Glory be to the Father, and
to the Son : and to the holy
Ghoſt ;

As it was in the beginning,
is now, and ever ſhall be :
world without end. Amen.

¶ Then ſhall be read in like man-
ner the Second Leſſon, taken
out of the New Teſtament. And
after that, the Hymn following ;
except when that ſhall happen
to be read in the Chapter for the
Day, or for the Goſpel on *S. John*
Baptiſt's Day.

Benedictus. S. Luke I. 68.

Bleſſed be the Lord God
of Iſrael : for he hath
viſited and redeemed his peo-
ple ;

And hath raiſed up a migh-
ty ſalvation for us : in the
houſe of his ſervant David ;

As he ſpake by the mouth
of his holy prophets : which
have been ſince the world be-
gan ;

That we ſhould be ſaved
from our enemies : and from
the hands of all that hate us ;

To perform the mercy pro-
miſed to our forefathers : and
to remember his holy cove-
nant ;

To perform the oath which
he ſware to our forefather
Abraham : that he would give
us ;

That we being delivered
out of the hand of our ene-
mies : might ſerve him with-
out fear ;

In holineſs and righteouſ-
neſs before him : all the days
of our life.

And thou, Child, ſhalt be
called the Prophet of the
Higheſt : for thou ſhalt go
before the face of the Lord to
prepare his ways ;

To give knowledge of ſal-
vation unto his people : for
the remiſſion of their ſins,

Through the tender mercy
of our God : whereby the
Day-ſpring from on high hath
viſited us ;

To give light to them that
ſit in darkneſs, and in the
shadow of death : and to

Morning Prayer.

guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm, Jubilate Deo.*
PSAL. C.

O Be joyful in the Lord, all ye lands, serve the Lord with gladness, and come before his presence with a song.

Be ye sure, that the Lord he is God : it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall be sung or said the Apostles Creed, by the Minister and the People standing. Except only such Days, as the Creed

of St. *Athanasius* is appointed to be read.

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day, he rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The forgiveness of sins ; The resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Answ. And with thy Spirit.

Minister. ¶ Let us pray,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and People, shall say the Lords Prayer with a loud voice.

O Ur Father, which art in heaven ; Hallowed be thy

Morning Prayer.

thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord, save the King.

Ans. And mercifully hear us, when we call upon thee.

Priest. Endue thy ministers with righteousness.

Ans. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Ans. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Ans. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at

the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

¶ The Second Collect for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

¶ The Third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this Day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ In Quires and Places where they sing, here followeth the Anthem.

¶ Then these five Prayers following are to be read here, except when the Litany is read; and then only the

Morning Prayer.

the two last are to be read, as they are there placed.

¶ *A Prayer for the King's Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord; King *GEORGE*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless his Royal Highness, *George Prince of Wales*, the Princess and their Issue, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly Grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour Jesus Christ. *Amen.*

¶ *A Prayer of S. Chrysostom.*

A Almighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

T H E

The ORDER for

EVENING PRAYER,

Daily throughout the YE A R.

¶ At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God be long mercies, and forgivenesses, though we have rebelled

against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24.*

Repent ye; for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. *S. Luk. 15. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John. 1. 8, 9.*

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge

Evening Prayer.

ledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ A general Confession to be said of the whole Congregation, after the Minister, all kneeling.

Almighty and most merciful Father ; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own

hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ The Absolution or Remission of Sins, to be pronounced by the Priest alone, standing ; the People still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live ; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins : He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore

Evening Prayer.

fore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall kneel, and say the Lords Prayer; the People also kneeling, and repeating it with him.

O Ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever and ever. *Amen.*

¶ Then likewise he shall say,

O Lord, open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Ans. O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the Father, and

to the Son: and to the holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Priest. Praise ye the Lord.

Ans. The Lords Name be praised.

¶ Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that, *Magnificat* (or the Song of the blessed Virgin *Mary*) in English, as followeth.

Magnificat. S. Luke 1. 46.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with

Evening Prayer.

with good things : and the rich he hath sent empty away.

He remembring his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or else this Psalm ; except it be on the Nineteenth day of the Month, when it is read in the ordinary course of the Psalms.

Cantate Domino. Psal. 98.

O Sing unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands : sing, rejoyce and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and

shawms : O shew your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then a Lesson of the New Testament, as it is appointed : And after that, *Nunc dimittis*, (or the Song of Simeon) in English, as followeth.

Nunc dimittis. S. Luke 2. 29.

Lord, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the holy Ghost ;

Evening Prayer.

As it was in the beginning,
is now, and ever shall be :
world without end. Amen.

¶ Or else this Psalm ; Except it be
on the Twelfth day of the Month

Deus misereatur. Psal. 67.

God be merciful unto us,
and bless us : and shew
us the light of his counte-
nance, and be merciful unto us.

That thy way may be
known upon earth : thy sa-
ving health among all nations.

Let the people praise thee,
O God : yea, let all the peo-
ple praise thee.

O let the nations rejoyce
and be glad : for thou shalt
judge the folk righteously, and
govern the nations upon earth.

Let the people praise thee,
O God : let all the people
praise thee.

Then shall the earth bring
forth her increase : and God,
even our own God, shall give
us his blessing.

God shall bless us : and all
the ends of the world shall
fear him.

Glorie be to the Father,
and to the Son, &c.

As it was in the beginning,
is now, &c.

¶ Then shall be said or sung the
Apostles Creed, by the Minister
and the People standing.

I Believe in God the Father
Almighty, Maker of hea-
ven and earth :

And in Jesus Christ his only
Son our Lord, Who was con-
ceived by the holy Ghost,
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and bu-
ried, He descended into hell ;
The third day, he rose again
from the dead, He ascended
into heaven, And sitteth on
the right hand of God the Fa-
ther Almighty ; From thence
he shall come to judge the
quick and the dead.

I believe in the holy Ghost ;
The holy Catholick Church ;
The Communion of Saints ;
The forgiveness of sins ; The
resurrection of the body, And
the life everlasting. Amen.

¶ And after that, these Prayers fol-
lowing, all devoutly kneeling,
the Minister first pronouncing
with a loud voice,

The Lord be with you.

Ans. And with thy Spirit.

Minister.

¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and
People shall say the Lords Prayer
with a loud voice.

O Ur Father, which art in
heaven ; Hallowed be
thy Name. Thy kingdom
come, Thy will be done in
earth, As it is in heaven. Give
us this day our daily bread.
And

Evening Prayer.

And forgive us our trespasses,
As we forgive them that trespass
against us. And lead us
not into temptation; but deliver
us from evil. Amen.

¶ Then the Priest standing up, shall
say,

O Lord, shew thy mercy
upon us.

Answ. And grant us thy
salvation.

Priest. O Lord, save the
King.

Answ. And mercifully hear
us when we call upon thee.

Priest. Endue thy ministers
with righteousness.

Answ. And make thy chosen
people joyful.

Priest. O Lord, save thy
people.

Answ. And bless thine inheritance.

Priest. Give peace in our
time, O Lord.

Answ. Because there is
none other that fighteth for
us, but only thou, O God.

Priest. O God, make clean
our hearts within us.

Answ. And take not thy
holy Spirit from us.

¶ Then shall follow three Collects;
the first of the Day; the second
for Peace; the third for Aid
against all Perils, as hereafter followeth:
which two last Collects shall be
daily said at Evening Prayer without alteration.

¶ The Second Collect at Evening Prayer.

O God, from whom all
holy desires, all good
counsels, and all just works
do proceed; Give unto thy
servants that peace which the
world cannot give, that both
our hearts may be set to obey
thy commandments, and also
that by thee we being defended
from the fear of our enemies,
may pass our time in rest and
quietness, through the merits
of Jesus Christ our Saviour.
Amen.

¶ The Third Collect for Aid against all Perils.

L ighten our darkness, we
beseech thee, O Lord,
and by thy great mercy defend
us from all perils and dangers
of this night, for the love of
thy only Son our Saviour
Jesus Christ. *Amen.*

¶ In Quires and places where they
sing, here followeth the Anthem.

¶ A Prayer for the King's Majesty.

O Lord our heavenly Father,
high and mighty, King of kings,
Lord of lords, the only Ruler
of princes, who dost from thy
throne behold all the dwellers
upon earth; Most heartily we
beseech thee with thy favour
to behold our most gracious
Sovereign Lord, King *GEORGE*,
and so replenish him with
the

Evening Prayer.

the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless his Royal Highness, George Prince of Wales, the Princess and their Issue, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly Grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Cu-

rates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord for the honour of our Advocate and Mediatour Jesus Christ. *Amen.*

¶ *A Prayer of St. Chrysostom.*

A Almighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

C ¶ Upon

The Creed of St. Athanasius.

Upon these Feasts; *Christmas-day, the Epiphany, St. Matthias, Easter-day, Ascension-day, Whitsun-day, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew,* and upon *Trinity-Sunday,* shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called, the Creed of *St. Athanasius,* by the Minister and People, standing.

Quicumque vult.

WHosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the substance.

For there is one Person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say There be three Gods, or three Lords.

Th

The Creed of St. Athanasius.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son : neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one holy Ghost, not three holy Ghosts.

And in this Trinity, none is afore, or after other : none is greater or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God, and Man ;

God of the substance of the Father, begotten before the worlds : and Man of the substance of his mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul, and humane flesh, subsisting ;

Equal to the Father, as touching his Godhead : and inferiour to the Father, as touching his Manhood.

Who although he be God, and Man : yet he is not two, but one Christ ;

One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether ; not by confusion of substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ.

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good, shall go into life everlasting : and they that have done evil, into everlasting fire.

This is the Catholick Faith : which except a man believe

The Litany.

faithfully he cannot be saved.

Glory be to the Father,
and to the Son : and to the
holy Ghost ;

As it was in the beginning,
is now, and ever shall be :
world without end. Amen.

¶ Here followeth the Litany, or
General Supplication, to be sung
or said after Morning Prayer,
upon *Sundays, Wednesdays, and
Fridays*, and at other times when
it shall be commanded by the
Ordinary.

O God the Father of hea-
ven : have mercy upon
us miserable sinners.

*O God the Father of heaven :
have mercy upon us miserable sin-
ners.*

O God the Son, Redeemer
of the world : have mercy up-
on us miserable sinners.

*O God the Son, Redeemer of
the world : have mercy upon us
miserable sinners.*

O God the holy Ghost, pro-
ceeding from the Father and
the Son : have mercy upon us
miserable sinners.

*O God the holy Ghost, pro-
ceeding from the Father and the
Son : have mercy upon us mise-
rable sinners.*

O holy, blessed, and glori-
ous Trinity, three Persons and
one God : have mercy upon
us miserable sinners.

O holy, blessed, and glorious

*Trinity, three Persons and one
God : have mercy upon us mise-
rable sinners.*

Remember not, Lord, our
offences, nor the offences of
our forefathers, neither take
thou vengeance of our sins :
spare us, good Lord, spare
thy people whom thou hast
redeemed with thy most pre-
cious blood, and be not angry
with us for ever.

Spare us, good Lord.

From all evil and mischief,
from sin, from the crafts and
assaults of the devil, from
thy wrath, and from everlast-
ing damnation,

Good Lord, deliver us.

From all blindness of heart,
from pride, vain-glory, and
hypocrisie ; from envy, ha-
tred, and malice, and all un-
charitableness,

Good Lord, deliver us.

From fornication, and all
other deadly sin ; and from
all the deceits of the world
the flesh, and the devil,

Good Lord, deliver us.

From lightning, and tem-
pest ; from plague, pestilence
and famine ; from battel, and
murder, and from sudden
death,

Good Lord, deliver us.

From all sedition, privy
conspiracy, and rebellion
from all false doctrine, here-
sie, and schism ; from har-
ne

The Litany.

ness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy incarnation ; by thy holy nativity and circumcision ; by thy baptism, fasting, and temptation,

Good Lord, deliver us.

By thine agony and bloody sweat ; by thy cross and passion ; by thy precious death and burial ; by thy glorious resurrection and ascension ; and by the coming of the holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *GEORGE*, our most gracious King and Governour ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he

may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve his Royal Highness, *George Prince of Wales*, the Princess, and their Issue, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living, they may set it forth and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

The Litany.

*We beseech thee to hear us,
good Lord.*

That it may please thee to
bless and keep all thy people ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
give to all Nations, unity,
peace, and concord ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
give us an heart to love and
dread thee, and diligently to
live after thy commandments ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
give to all thy people increase
of grace, to hear meekly thy
Word, and to receive it with
pure affection, and to bring
forth the fruits of the Spirit ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
bring into the way of truth
all such as have erred, and are
deceived ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
strengthen such as do stand,
and to comfort and help the
weak-hearted, and to raise up
them that fall, and finally to
beat down Satan under our
feet ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
succour, help, and comfort all
that are in danger, necessity,
and tribulation ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
preserve all that travel by land
or by water, all women la-
bouring of child, all sick per-
sons and young children, and
to shew thy pity upon all pri-
soners and captives ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
defend and provide for the fa-
therless children and widows,
and all that are desolate and
oppressed ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
have mercy upon all men ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
forgive our enemies, persecu-
tors and slanderers, and to
turn their hearts ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
give and preserve to our use
the kindly fruits of the earth,
so as in due time we may en-
joy them ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
give

The Litany.

give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest and the People with him, say the Lords Prayer.

O Ur Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But de-

liver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Ans. Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us, for thy Names sake.

O God, we have heard with our ears, and our Fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son : and to the holy Ghost ;

Ans. As it was in the beginning,

Prayers.

ginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us,

Ans^w. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may

put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediatour and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer of S. Chrysostom.*

A Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come, life everlasting. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Litany.

PRAYERS and THANKSGIVINGS, upon several Occasions, to be used before the two final prayers of the Litany, or of Morning and Evening Prayer.

P R A Y E R S.

¶ *For Rain.*

O God, heavenly Father, who by thy Son Jesus

Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we

Prayers.

we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth, to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

○ Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the Time of Dearth and Famine.*

○ God heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through

thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

○ God merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the Time of War and Tumults.*

○ Almighty God, king of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices,

Prayers.

ces, that we being armed with thy defence, may be preferred evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord.
Amen.

¶ *In the Time of any common Plague or Sicknes.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord.
Amen.

¶ *In the Ember-Weeks, to be said every day, for those that are to be admitted into holy Orders.*

Almighty God our heavenly Father, who hast purchased to thy self an uni-

versal Church, by the precious blood of thy dear son; mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be Ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord.
Amen.

Prayers.

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour and welfare of our Sovereign and his Kingdoms; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of Men, to be used at such Times when the Litany is not appointed to be said.*

O God the Creatour and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be

pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, [† especially those for whom our Prayers are desired] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ

our

Thanksgivings.

our Mediatour and Advocate.
Amen.

THANKSGIVINGS.

¶ *A general Thanksgiving.*

A Lmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and

† This to be said when any that have been prayed for, desire to return praise. to all men, [† particularly to those who desire now to offer up their praises and

thanksgivings for thy late mercies vouchsafed unto them.] We blefs

thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end.

Amen.

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout Prayers of thy Church, and turned our dearth and

scar-

Thanksgivings.

scarcity into cheapness and plenty ; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them ; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring Publick Peace at home.*

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people ; We bless thy holy Name, that it hath pleased thee to appease the seditious

Tumults which have been lately raised up amongst us ; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For deliverance from the Plague, or other common Sickness.*

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavenly and dreadful Visitation, and now in the midst of judgment remembring mercy, hast redeemed our souls from the jaws of death ; We offer unto thy fatherly goodness our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying thy mercies, in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy Law, might justly

First Sunday in Advent.

justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness, where-with we lately have been fore afflicted, and to restore

the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

The COLLECTS, EPISTLES, and GOSPELS, To be used throughout the YEAR.

¶ Note that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.

The First Sunday in Advent.

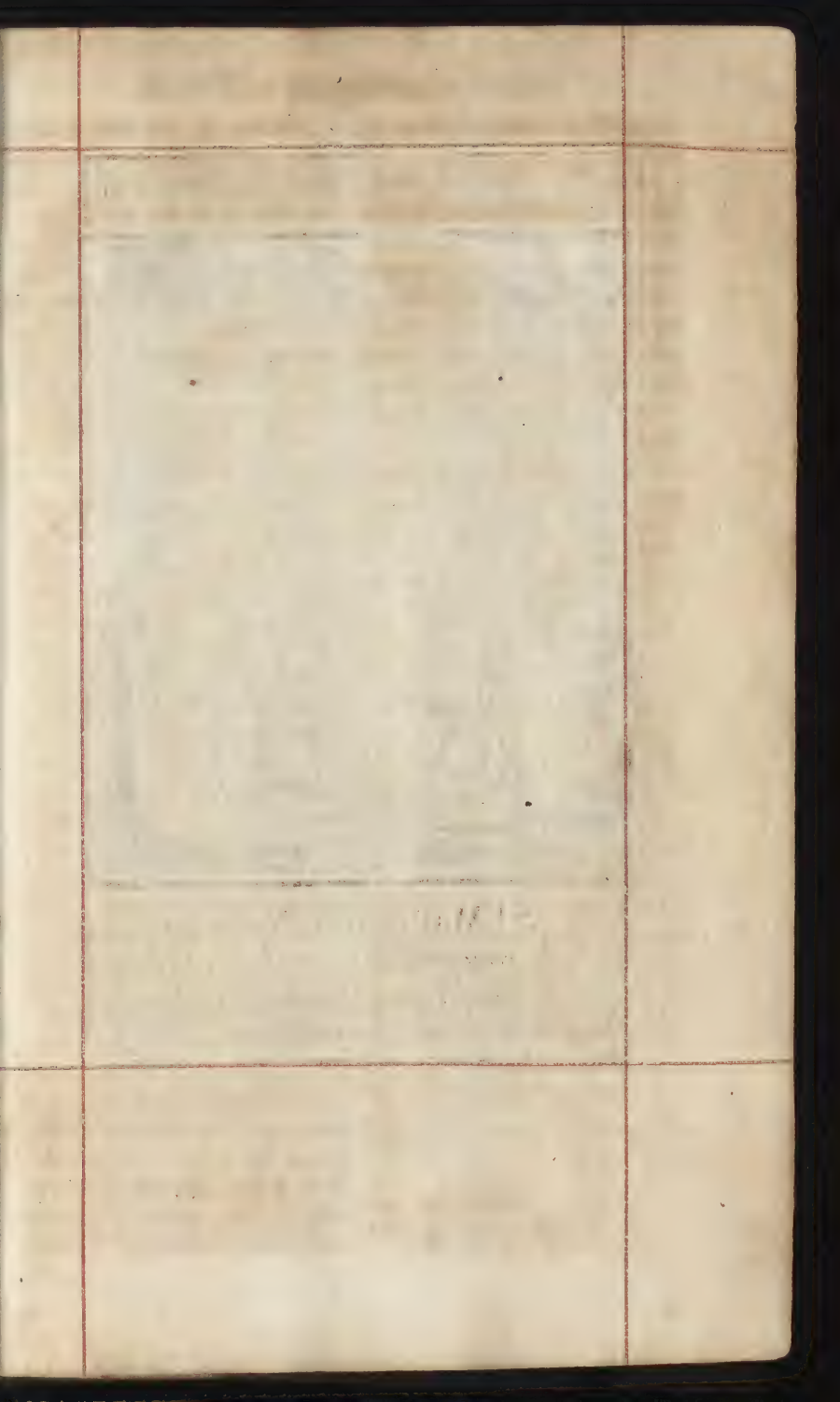
The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the holy Ghost, now and ever. *Amen.*

¶ This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epistle. Rom. 13. 8.

OWe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk



Christ enters Jerusalem sitting on an Ass



S^t Matthew 2 . Verse 8 .

And a very great multitude spread their garment in y way; others cut down branches from the trees, and straved them in y way.

Second Sunday in Advent.

walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. 21. 1.

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their cloaths, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees,

and strowed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God; and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The Second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou
hast

Second Sunday in Advent.

haſt given us in our Saviour
Jeſus Chriſt. *Amen.*

The Epistle. Rom. 15. 4.

WHatſoever things were
written aforetime,
were written for our learning;
that we through patience and
comfort of the Scriptures
might have hope. Now the
God of patience and conſo-
lation, grant you to be like
minded one towards another,
according to Chriſt Jeſus:
that ye may with one mind,
and one mouth glorifie God,
even the Father of our Lord
Jeſus Chriſt. Wherefore re-
ceive ye one another, as
Chriſt alſo received us, to the
glory of God. Now I ſay,
that Jeſus Chriſt was a mini-
ſter of the circumciſion, for
the truth of God, to confirm
the promiſes made unto the
fathers: And that the Gen-
tiles might glorifie God for
his mercy, as it is written, For
this cauſe I will confeſs to thee
among the Gentiles, and ſing
unto thy name. And again he
ſaith, Rejoyce, ye Gentiles,
with his people. And again,
Praiſe the Lord, all ye Gen-
tiles, and laud him, all ye peo-
ple. And again, Eſaias ſaith,
There ſhall be a root of Jeſſe,
and he that ſhall riſe to reign
over the Gentiles, in him ſhall
the Gentiles truſt. Now the

God of hope fill you with all
joy and peace in believing,
that ye may abound in hope,
through the power of the ho-
ly Ghoſt.

The Goſpel. S. Luke 21. 25.

AND there ſhall be ſigns
in the ſun, and in the
moon, and in the ſtars; and
upon the earth diſtreſs of na-
tions, with perplexity, the ſea
and the waves roaring; mens
hearts failing them for fear,
and for looking after thoſe
things which are coming on
the earth: for the powers of
heaven ſhall be ſhaken. And
then ſhall they ſee the Son of
man coming in a cloud with
power and great glory. And
when theſe things begin to
come to paſs, then look up,
and liſt up your heads; for your
redemption draweth nigh.
And he ſpake to them a para-
ble, Behold the fig-tree, and
all the trees; When they now
ſhoot forth, ye ſee and know
of your own ſelves that ſum-
mer is now nigh at hand. So
likewiſe ye, when ye ſee theſe
things come to paſs, know ye
that the kingdom of God is
nigh at hand. Verily I ſay
unto you, This generation
ſhall not paſs away, till all be
fulfilled: Heaven and earth
ſhall paſs away; but my words
ſhall not paſs away.

Third Sunday in Advent.

The Third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 4. 1.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of mans judgment: yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest

the counsels of the hearts; and then shall every man have praise of God.

The Gospel. S. Matth. 11. 2.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man cloathed in soft raiment? behold, they that wear soft cloathing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

D

The

Fourth Sunday in Advent.

The Fourth Sunday in Advent.

The Collect.

O Lord, raise up, (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness, we are fore let and hindred in running the race that is set before us, thy bountifull grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. 4. 4.

Rejoyce in the Lord alway, and again, I say, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John 1. 19.

This is the record of John, when the Jews sent

priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias: And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our LORD, or the Birth-day of CHRIST,

Commonly called, CHRISTMAS-DAY.

The Collect.

Almighty God, who hast given us thy only be-

gotten Son to take our nature upon him, and as at this time to be born of a pure Virgin;

Grant

The Shepherds make haſt to find y^e Babe.



S^t. Luke 2. Verſe 16 .

*And they came with haſt and found
Mary and Joſeph, and the Babe
lying in a Manger .*

Christmas-day.

Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Heb. i. i.

GOD, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high : Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the an-

gels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity ; therefore God, even thy God hath anointed thee with the oyl of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands. They shall perish, but thou remainest ; and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail.

The Gospel. S. John i. i.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a

Saint Stephen.

witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

*Saint Stephen's Day.
The Collect.*

GRANT, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our persecutors, by the example of thy first martyr Saint Stephen, who prayed for his murderers to

thee, O blessed Jesus, who standest at the right hand of God to succour all those suffer for thee, our only Mediatour and Advocate. *Amen.*

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto New-Years-Eve.

For the Epistle. Acts 7. 55.

STEPHEN being full of the holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their cloaths at the feet of a young mans feet whose name was Saul. And they stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23. 34.

BEHOOLD, I send unto you prophets, and wise men and scribes; and some of them ye shall kill and crucifie; and some of them shall ye scourge

The Stoning of Stephen y Protomartyr.



Acts 7. Verse 59 .

*And they stoned Stephen, calling upon
GOD. and saying, LORD JESUS,
receive my Spirit.*





S^t. IOHN
the Evangelist.

Saint John,

in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

S. John the Evangelist's Day.

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 1. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive our selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteous-

Innocents Day.

reousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. S. John 21. 19.

JESUS said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written.

The Innocents Day.

The Collect.

O Almighty God, who out of the mouths of babes

and sucklings hast ordained strength, and madest infants to glorifie thee by their death; Mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 14. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found

The Murther of the Innocents by Herod.



S^t Matthew 2. Verse 16 .

*Then Herod when he saw that he was mocked
of y^e wise men was exceeding wroth, & sent forth,
and slew all y^e Children that were in Bethlehem.*



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Joseph and Mary retire with the Child
Jefus into E gypt .



S^t Matthew 2 Verse 14.

*When he arose he took the young child
and his Mother by night, and departed
into Egypt.*



2. *Journal of the*
Exploration of the
Great River of the
North

The Angel appears to Joseph in a Dream.



S^t Matthew 1. Verse 20.

*But while he thought on these things ,
behold the Angel of the Lord appeared
unto him in a Dream, &c .*

Sunday after Christmas-day.

no guile; for they are without fault before the throne of God.

The Gospel. S. Matth. 2. 13.

THe angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Beth-lehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-day.

The Collect.

ALmighty God, who hast given us thy only begotten son, to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. 4. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governours until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a

Circumcision.

son, then an heir of God through Christ.

The Gospel. S. Matth. i. 18.

THe birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had

brought forth her first-born Son; and he called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit, that our hearts, and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

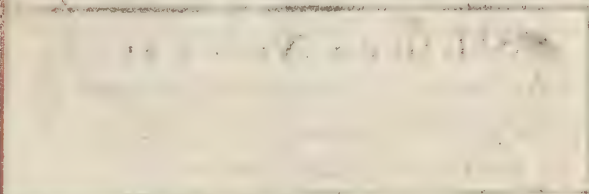
BLessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them

Jesus Circumcised and Nam'd .



S^t Luke 2 .Verse 21 .

*And when eight days were accomp,
lish'd for the Circumcising of the Child,
his name was called JESUS .*





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A. 1870. 12.

The Nativity of Christ told to y^e Shepherds.



S^t Luke 2. Verse 9.

*And lo, the Angel of the Lord
came upon them, and the Glory of
the Lord shone round about them.*

Epiphany.

them also : And the father of circumcision, to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

ANd it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had

heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel, before he was conceived in the womb.

¶ The same Collect, Epistle and Gospel shall serve for every day after, unto the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect,

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles ; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

FOR this cause, I Paul the prisoner of Jesus Christ for you Gentiles ; if ye have heard of the dispensation of the grace of God, which is given me to you-ward : How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed un-

to

Epiphany.

to his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: Whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Matth. 2. 1.

When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the

east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda art not the least among the princes of Juda: For out of thee shall come a Governour that shall rule my people Israel. Then Herod when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and wor-

The Adoration of Christ by the Wifemen



S^t. Matthew 2 Verse 11 .

*And when they had open'd their
Treasures, they presented unto him Gifts ;
Gold, Frankincense and Myrrh .*



THE HISTORY OF THE
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Jesus found by his Mother sitting
among the Doctors.



S^t Luke 2 Verse 46.

*And it came to pass that after three
days they found him in the Temple sitting
in the midst of the Doctors, &c*

First Sunday after Epiphany.

worshipped him: and when they had opened their treasures, they presented unto him, gifts, gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The First Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he

ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus

Second Sunday after Epiphany.

thus dealt with us? behold, thy father and I have sought thee forrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

The Second Sunday after the Epiphany. The Collect.

A Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let

him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

Water changd into Wine at y^e Marriage Feast



S^t Iohn 2. Verse 7.

*JESUS saith unto them. Fill the
water-pots with water. And they
filld them up to the brim.*

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Handwritten text block, likely a description or caption, located below the illustration. The text is faint and difficult to read, but appears to be organized into several lines.

Third Sunday after Epiphany.

it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The Third Sunday after the Epiphany. The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord, *Amen.*

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when
Jesus

Fourth Sunday after Epiphany.

Jesus was entred into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsey, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The Fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 13. 1.

Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject,
not



The Storm appeas'd: The Ship sav'd.



S^t Matthew 8. Verse 24 . .

*And behold there arose a great tempest in y^e
sea, insomuch that the ship was cover'd
with the waves: but he was asleep.*

Fifth Sunday after Epiphany.

not only for wrath, but also for conscience sake. For, for this cause pay you tribute also; for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Matth. 8. 23.

AND when he was entred into a ship, his disciples followed him. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou

Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The Fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The

Sixth Sunday after Epiphany.

The Epistle. Col. 3. 12.

PUt on therefore (as the elect of God; holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.

The Gospel. S. Matth. 13. 24.

THe kingdom of heaven is likened unto a man, which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and

said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purifie our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth, ever one God world without end. *Amen.*

The

Sixth Sunday after Epiphany.

The Epistle. 1 S. John 3. i.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. S. Matth. 24. 23.

Then if any man shall say unto you, Lo, here is

Christ, or there: believe it not. For, there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and the powers of the heaven shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Sunday called Septuagesima.

*The Sunday called Septuagesima,
or the Third Sunday before Lent.*

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 9. 24.

K Now ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.

The Gospel. S. Matth. 20. 1.

THe kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had

agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? they say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more; and they likewise received every man a peny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made

Sunday called Sexagesima.

made them equal unto us, which have born the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a peny? take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima, or the Second Sunday before Lent.

The Collect.

O Lord God, who seeest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. II. 19.

YE suffer fools gladly, seeing ye your selves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinfoever any is bold (I

speak foolishly) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own country men; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Sunday called Quinquagesima.

The Gospel. S. Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he spake by a parable, A sower went out to sow his seed : and as he sowed, some fell by the way-side, and it was troden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choaked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be ? And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand. Now the parable is this ; The seed is the word of God. Those by the way-side are they that hear ; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they, which when they hear, receive

the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choaked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us that all our doings without charity are nothing worth ; Send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all vertues, without which whosoever liveth, is counted dead before thee. Grant this for thine only Son Jesus Christs sake. *Amen.*

The Epistle. I Cor. 13. 1.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding bras, or a tinkling cymbal. And though I have the gift of prophecy, and understand all my-
steries,

Sunday called Quinquagesima.

teries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child ; I thought as a child ; but when I became a man, I put away childish things. For now we see through a glasse darkly ; but then face to face : now I know in part ; but then shall I know

even as also I am known. And now abideth faith, hope, charity, these three ; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death ; and the third day he shall rise again. And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side, begging : and hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace : but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him : and

Ashwednesday.

when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

The First Day of Lent, commonly called Ashwednesday.

The Collect.

A Lmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epistle. Joel 2. 12.

Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord

your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. 6. 16.

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which

is

Jesus tempted by the Devil .



S^t Matthew 4. Ver'se 8.

Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them.

First Sunday in Lent.

is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

*The First Sunday in Lent,
The Collect.*

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions, in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time;

behold, now is the day of salvation) Giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour, and dishonour, by evil report, and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4. 1.

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said; If thou be the Son of God, command that these stones be

Second Sunday in Lent.

made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministred unto him.

The Second Sunday in Lent.

The Collect.

A Almighty God, who seekest that we have no power of our selves, to help our

selves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thes. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The

Third Sunday in Lent.

The Gospel. S. Matth. 15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against

all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling favour. But fornication and all uncleanness or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (For the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to

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to speak of those things which are done of them in secret. But all things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke II. 14.

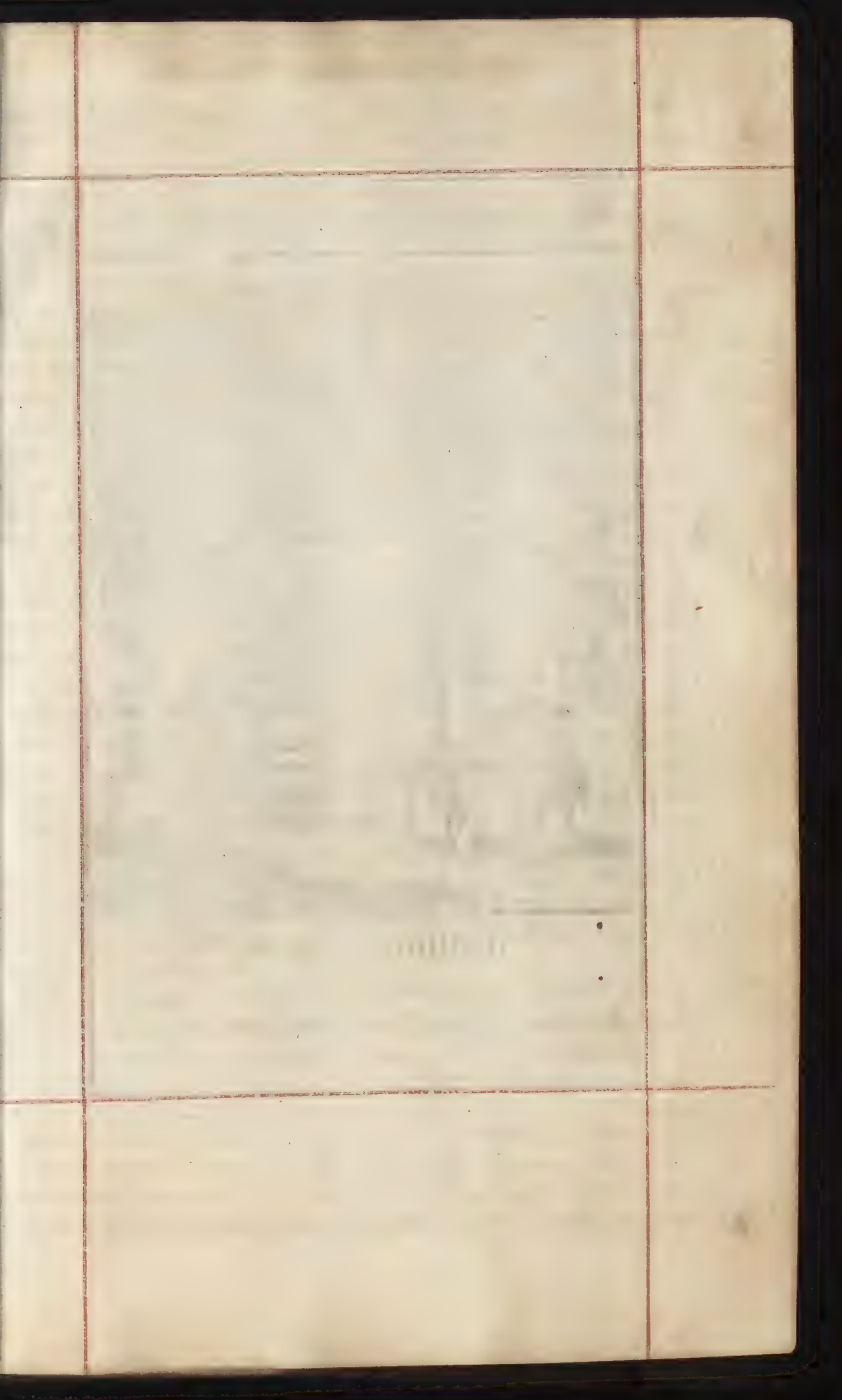
JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed

keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept, and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God and keep it.

The Fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punish-
ed,



The Miracle of y^e five Loaves & two Fishes .



S^t Matthew 14. Verse 19 .

*And he commanded the multitude to sit
down on the grass, and took y^e five loaves
and y^e two fishes, and looking up to heaven.*

Fourth Sunday in Lent.

ed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? for it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman, was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the Scripture?

Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. S. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the

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the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The Fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle, Heb. 9. 11.

Chrift being come an high priest of good things to

come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? and for this cause he is the Mediatour of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

Jesus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered-

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answered, I have not a devil ; but I honour my Father, and ye do dishonour me. And I seek not mine own glory ; there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham which is dead ? and the prophets are dead : whom makest thou thy self ? Jesus answered, If I honour my self, my honour is nothing ; It is my Father that honoureth me, of whom ye say, that he is your God ; yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you ; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Verily verily I say unto you, before Abraham was, I am. Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility ; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

Let this mind be in you, which was also in Christ Jesus : who being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every Name ; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess

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fess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. 27. 1.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom

they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? and he answered him to never a word, inasmuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? for he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Je-

sus.

Sunday before Easter.

us. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour, took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and

took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross. Likewise also the chief priests

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priests mocking him with the scribes and elders, said, He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani*? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and

came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

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For the Epistle. *Isai. 63. 1.*

WHo is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld.

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upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindneses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindneses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an

everlasting name? that led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel. S. Mark 14. 1.

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes

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fought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And

when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of



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Judas betrays his Master with a Kiss .



S^t Matthew 26 . Verse 48 .

*Now he that betrayed him, gave them a
sign, saying, whomsoever I shall kiss
that same is he, hold him fast .*

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of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he

spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father; All things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time,

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and faith unto them, Sleep on now, and take your rest : it is enough, the hour is come ; Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go ; lo, he that betrayeth me is at hand. And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he ; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me ? I was daily with you in the temple, teaching, and ye took me not : but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body ; and the young men

laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes ; and Peter followed him afar off, even into the palace of the high priest : and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing ? what is it which these witness against thee ? but he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed ? And Jesus said, I am ; and ye shall see the Son of man sitting on the right hand of

Peter's Denial of Christ .



S^t. Matthew 26. Verse 70 .

*But he denied before them all, saying,
I know not what thou sayest .*

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of power, and coming in the clouds of heaven. Then the high priest rent his cloaths, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face; and to buffet him, and to say unto him, Prophesie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by, said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man, of whom ye speak. And the second time the cock crew. And Peter

called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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For the Epistle. Isa. 50. 5.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint; and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that will condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves

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about with sparks ; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark 15. 1.

ANd straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews ? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things : but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing ? Behold, how many things they witness against thee. But Jesus yet answered nothing : so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto

you the king of the Jews ? (for he knew that the chief priests had delivered him for envy) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews ? and they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done ? and they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium ; and they call together the whole band. And they cloathed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own cloaths on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by,

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by, coming out of the country, the Father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were cru-

cified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

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The Epistle, Heb. 9. 16.

WHere a testament is, there must also of necessity be the death of the testatour: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testatour liveth. Whereupon neither the

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first testament was dedicated without blood : for when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet-wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoyned unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entred into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin by the sacri-

fice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sin of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests, and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house

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house where he entreth in. And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of

man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I
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am ready to go with thee both into prison and to death. And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening

him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out as against a thief with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour and the power of darkness. Then took they

JESUS comforted by an Angel .



S^t Luke 22 . Verse 44 .

And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

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they him, and led him, and brought him into the high priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophecie,

who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? and he said unto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

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The Epistle. I Cor. II. 17.

IN this that I declare unto you, I praise you not; that you come together, not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this

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is not to eat the Lords supper : for in eating, every one taketh before other his own supper : and one is hungry, and another is drunken. What have ye not houses to eat and to drink in ? or despise ye the Church of God, and shame them that have not ? What shall I say to you ? shall I praise you in this ? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood : this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and

drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. S. Luke 23. 1.

THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews ? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked

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asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem, at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate when he had called together the chief priests and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, no-

thing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder was cast in prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, crucifie him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people,

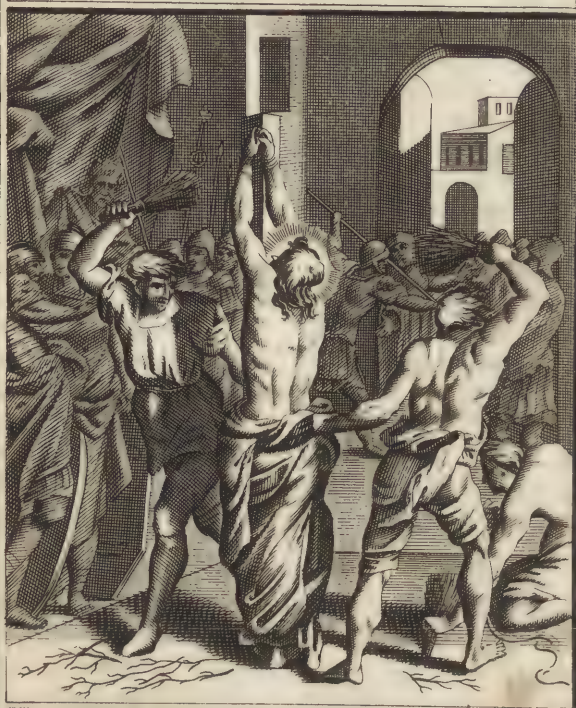
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people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactours led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactours, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the souldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thy self. And a

supercription also was written over him in letters of Greek, and Latine, and Hebrew, **THIS IS THE KING OF THE JEWS.** And one of the malefactours which were hanged, railed on him, saying, If thou be Christ, save thy self and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise. And it was about the sixth hour. And there was darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things



JE S U S deliver'd to be scourg'd .



S^t. Iohn 19. Verse 1 .

*Then Pilate therefore took
JE S U S, and scourged him .*

Good Friday.

things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God world without end.

Amen.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

OMerciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live;

Have mercy upon all Jews, Turks, Infidels and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. 10. 1.

THe law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins: Wherefore when he cometh into the world, he saith, Sacrifice and offering, thou wouldest not, but a body hast thou prepared me: in burnt-offerings, and sacrifices for sin thou hast had

Good Friday.

no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering often times the same sacrifices which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: whereof the holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where

remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh: and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) And let us consider one another to provoke unto love, and to good works; not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.

The Gospel. S. John. 19. 1.

Pilate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold,

The Crucifixion.



S^t Iohn 19. Verse 18 .

*There the Jews crucified him, and
two other with him, on either side
one, and Iesus in the midst .*



Good Friday.

Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold, the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsars friend: Whosoever ma-

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keth himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine. Then said the chief priest of the Jews to Pilate,

G

Pilate.

Good Friday.

Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. Then the souldiers, when they had crucified Jesus, took his garments, (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, Behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I

thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

The Interment of Jesus .



S^t Luke 23. Verse 53 .

*And he took it down, and wrappedit in linnen,
and laid it in a sepulchre that was hewn in stone,
wherein never man before was laid .*



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Easter Even.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord.

Amen.

The Epistle. 1 S. Pet. 3. 17.

IT is better if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure, whereunto even Baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards

God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him:

The Gospel. S. Matth. 27. 57.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days, I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so

Easter-Day.

the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-Day.

¶ At Morning Prayer, in stead of the Psalm, *O come let us*, &c. these Anthems shall be sung or said.

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. *1 Cor. 5. 7.*

CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord. *Rom. 6. 9.*

CHrist is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in

Christ shall all be made alive. *1 Cor. 15. 20.*

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortifie therefore your members, which are upon the earth

The Resurrection of Christ.



S^t Luke 24. Verse 7.

*The Son of man must be delivered into
the hands of sinfull men, and be crucified
and the third day rise again.*



Easter Monday.

earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : for which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them.

The Gospel. S. John 20. 1.

THe first day of the week cometh Mary Magdalene early, when it was yet dark unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out run Peter, and came first to the sepulchre ; and he stooping down, and looking in, saw the linen cloaths lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen cloaths lie ; and the napkin that was about his head not lying with the linen cloaths, but wrapped together in a place by it self. Then went in

also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech thee, that as by thy special grace, preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

Peter opened his mouth, and said, Of a truth, I perceive that God is no respecter of persons ; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word (I say) you know, which

Easter Monday.

was published throughout all Judea, and began from Galilee after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had hapned.

And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain
of

Easter Tuesday.

of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; And he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight; And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

*Tuesday in Easter-week.
The Collect.*

Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet

Easter Tuesday.

desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead : And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise, which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy One to see Corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption : Be it known unto you therefore, men and brethren, that through this man is preached unto you the

forgiveness of sins : and by him all that believe are justified from all things from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets ; Behold, ye despisers, and wonder and perish : for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I my self : handle me, and see ; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat ? And they gave him a piece of a broiled fish, and of an hony-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet

First Sunday after Easter.

yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance, and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The First Sunday after Easter.

The Collect.

A Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

W hatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the

Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19.

T He same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,
Peace

Second Sunday after Easter.

Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The Second Sunday after Easter.

The Collect.

A Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle. 1 S. Pet. 2. 19.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But

if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John 10. 11.

Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth

Third Sunday after Easter.

knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the king,

as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. S. John 16. 16.

Jesus said to his disciples, A little while and ye shall not see me; and again, A little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me; and again a little while and ye shall see me? Verily verily I say unto you, that ye shall weep and lament,

Fourth Sunday after Easter.

ment, but the world shall rejoyce : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The Fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men ; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise ; that so among the fundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James I. 17.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of

his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath ; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

Jesus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : Of sin ; because they believe not on me : Of righteousness ; because I go to my Father, and ye see me no more : Of judgment ; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he,

Fifth Sunday after Easter.

he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things, that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer,

but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

Verily verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no
proverb

Ascension-day.

proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. i.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up,

after that he through the holy Ghost, had given commandments unto the Apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

And

The Ascension of our Saviour.



S^t Mark 16. Verse 19.

*So then after the LORD had spoken unto
them he was received up into heaven,
and sat at the right hand of GOD.*

Sunday after Ascension-day.

And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. S. Mark 16. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached eve-

ry where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-day.

The Collect.

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the holy Ghost, one God, world without end.

Amen.

The Epistle. 1 S. Pet. 4. 7.

THe end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another, without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through

Whitsunday.

through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel. S. John 15. 26. and part of the 16th Chapter.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his ho-

ly comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts 2. 1.

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? and how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and

in

The Holy Spirit visibly descends on
the Apostles .



Acts 2 . Verse 2 . 3 .

*And suddenly there came a sound from
heaven, as of a rushing mighty wind, and
it filled all y^e house where they were sitting .
And there appear'd unto them cloven tongues*



Whitſunday.

in Judea, and Cappadocia, in Pontus, and Aſia, Phrygia, and Pamphylia, in Egypt, and in the Parts of Lybia, about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes, and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel. S. John 14. 15.

JEſus ſaid unto his diſciples, If ye love me, keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him. Judas ſaith unto him, (not ſcariot) Lord, How is it that thou wilt manifeſt thy ſelf

unto us, and not unto the world? Jeſus answered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine, but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: For my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may

H

know

Monday in Whitfun-week.

know that I love the Father ; and as the Father gave me commandment, even so I do.

Monday in Whitfun-week.

The Collect.

GOD, who as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit ; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word, I say, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached : How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about do-

ing good, and healing all that were oppressed of the devil : for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree : Him God raised up the third day, and shewed him openly ; not to all the people, but unto witnesses chosen before of God ; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the holy Ghost as well as we ? and he commanded them

Tuesday in Whitfun-week.

them to be baptized, in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.
God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitfun-week.
The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by the

sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. *Amen.*

For the Epistle. Acts 8. 14.

When the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down prayed for them, that they might receive the holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus) Then laid they their hands on them, and they received the holy Ghost.

The Gospel. S. John 10. 1.

Verily verily I say unto you, He that entreth not by the door into the sheepfold, but climberth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he call-eth his own sheep by name, and leadeth them out. And

Trinity Sunday.

when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me, are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty, to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this faith,

and evermore defend us from all adversities, who livest and reignest one God, world without end. *Amen.*

For the Epistle. Rev. 4. 1.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was to look upon, like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts, full of eyes before and behind. *An*



Regeneration preach'd by Christ.



S^t Iohn 3. Verse 2.

*The same came to JESUS by night
and said unto him Rabbi. we know y^e
thou art a teacher come from GOD.*

Trinity Sunday.

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. S. John 3. 1.

THere was a man of the Pharisees, named Nicodemus a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him,

Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth; and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? and no man hath ascended up to heaven, but he that

First Sunday after Trinity.

came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness : even so must the Son of man be lifted up ; that whosoever believeth in him, should nor perish, but have eternal life.

The First Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee ; Mercifully accept our prayers : and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 4. 7.

Beloved, let us love one another ; for love is of God, and every one that loveth, is born of God, and knoweth God, He that loveth not, knoweth not God ; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his

Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear ; because fear hath torment : He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen ? And this commandment have we from him, that he

Second Sunday after Trinity.

he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

THERE was a certain rich man, who was cloathed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abrahams bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember, that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldst send him to my fathers house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

The Second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 3. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. Whosoever hateth his brother, is a mur-

Second Sunday after Trinity.

derer ; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But whoſo hath this worlds good, and ſeeth his brother have need, and ſhut-teth up his bowels of compaſſion from him ; how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue ; but in deed, and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him : And hereby we know that he abideth in us, by the Spirit which he hath given us.

The Goſpel. S. Luke 14. 16.

A Certain man made a great ſupper, and bade many ; and ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe : The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it ; I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them ; I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.



The lost Sheep and piece of money.



S^t Luke 15. Verse 5.

*And when he hath found it, he layeth it on
his shoulders, rejoycing. Verse 8. Either what
woman having ten pieces of silver, &c.*

Third Sunday after Trinity.

*The Third Sunday after
Trinity.*

The Collect.

O Lord, we beseech thee,
mercifully to hear us;
and grant that we, to whom
thou hast given an hearty de-
sire to pray, may by thy might-
y aid be defended and com-
forted in all dangers and ad-
versities, through Jesus Christ
our Lord. *Amen.*

The Epistle. 1 S. Pet. 5. 5.

All of you be subject one
to another, and be
cloathed with humility: for
God resisteth the proud, and
giveth grace to the humble.
Humble your selves therefore
under the mighty hand of
God, that he may exalt you in
due time; casting all your care
upon him, for he careth for
you. Be sober, be vigilant,
because your adversary the
devil, as a roaring lion, walk-
eth about, seeking whom he
may devour. Whom resist
stedfast in the faith, knowing
that the same afflictions are
accomplished in your bre-
thren that are in the world.
But the God of all grace, who
hath called us into his eternal
glory by Christ Jesus, after
that ye have suffered a while,
make you perfect, stablish,
strengthen, settle you. To him
be glory and dominion for
ever and ever. *Amen.*

The Gospel. S. Luke 15. 1.

Then drew near unto him
all the publicanes and
sinners for to hear him. And
the Pharisees and scribes mur-
mured, saying, This man re-
ceiveth sinners, and eateth
with them. And he spake this
parable unto them, saying,
What man of you having an
hundred sheep, if he lose one
of them, doth not leave the
ninety and nine in the wil-
derness, and go after that
which is lost, until he find it?
And when he hath found it,
he layeth it on his shoulders,
rejoycing. And when he com-
eth home, he calleth together
his friends and neighbours,
saying unto them, Rejoyce
with me, for I have found my
sheep which was lost. I say
unto you, that likewise joy
shall be in heaven over one
sinner that repenteth, more
than over ninety and nine just
persons which need no repen-
tance. Either what woman
having ten pieces of silver, if
she lose one piece, doth not
light a candle, and sweep the
house, and seek diligently till
she find it? and when she
hath found it, she calleth her
friends and her neighbours to-
gether, saying, Rejoyce with
me, for I have found the
piece which I had lost. Like-
wise I say unto you, There is
joy

Fourth Sunday after Trinity.

joy in the presence of the angels of God, over one sinner that repenteth.

The Fourth Sunday after Trinity.

The Collect.

O God, the protectour of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord.
Amen.

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth

in pain together until now. And not only they, but our selves also which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give in to your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? the disciple is not above his master; but every one that is perfect, shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye?

Fifth Sunday after Trinity.

eye? thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

The Fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will

harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled; but sanctifie the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth; and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckned unto their partners which were in the other ship, that they should come and help them.

And

Sixth Sunday after Trinity.

And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken : and so was also James, and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding ; pour into our hearts, such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

K Now ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death : that

like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him ; knowing that Christ being raised from the dead, dieth no more ; Death hath no more dominion over him. For in that he died, he died unto sin once : but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin : but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. 5. 20.

Jesus said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard, that it was said by them of old time, Thou shalt not kill : and whosoever shall kill, shall be in danger of the judgment, But I say unto you,

Seventh Sunday after Trinity.

you, that whosoever is angry with his brother, without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the

same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man

Eighth Sunday after Trinity.

man satisfie these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.

The Eighth Sunday after Trinity.

The Collect.

O God, whose never failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 8. 12.

Brethren, we are debtours, not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die: but if ye through the Spirit do

mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the Sons of God. For ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of Adoption, whereby we cry, Abba Father. The Spirit it self beareth witness with our Spirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt heirs with Christ: If so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matthe. 7. 15.

Beware of false prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but

Ninth Sunday after Trinity.

but he that doeth the will of my Father who is in heaven.

*The Ninth Sunday after
Trinity.
The Collect.*

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 10. 1.

Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things hapned unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

Jesus said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord
taketh

Tenth Sunday after Trinity.

taketh away from me the stewardship : I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his Lords debtors unto him, and said unto the first, How much owest thou unto my Lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore. And the Lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to your selves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

*The Tenth Sunday after
Trinity.*

The Collect.

L Et thy merciful ears, O Lord, be open to the prayers of thy humble servants : and that they may ob-

tain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. I Cor. 12. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed ; and that no man can say, that Jesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues.

But

Eleventh Sunday after Trinity.

But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke 19. 41.

ANd when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most

chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

BREthren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that he was seen of James; then of all the apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, that am not meet to be called an

I

Apostle,

Twelfth Sunday after Trinity.

Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The Twelfth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things, which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

SUCH trust have we through Christ to God-ward. Not that we are sufficient of ourselves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones was glorious; so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be

glory.

Thirteenth Sunday after Trinity.

glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mark 7. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh, that thy faithful

people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the

Fourteenth Sunday after Trinity.

the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance

there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three thinkest thou was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

A Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which

Fifteenth Sunday after Trinity.

which thou dost command,
through Jesus Christ our Lord.
Amen.

The Epistle. Gal. 5. 16.

I Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel. S. Luke 17. 11.

And it came to pass as Jesus went to Jerusalem, that he passed through the

midst of Samaria and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass that as they went, they were cleansed. And one of them when he saw that he was healed, turned back, and with a loud voice, glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

*The Fifteenth Sunday after
Trinity.*

The Collect.

Keepe, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

Fifteenth Sunday after Trinity.

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Marth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I

say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so cloath the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more cloath you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be cloathed? (for after all these things do the Gentiles seek) For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added.

Sixteenth Sunday after Trinity.

added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity. The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth know-

ledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only Son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout

Seventeenth Sunday after Trinity.

all Judea, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

The Collect.

Lord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 1.

I Therefore the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him, And behold, there was a certain

man before him, who had the dropsie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out, on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him: and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The

Eighteenth Sunday after Trinity.

The Eighteenth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Matth. 22. 34.

WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and

with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose Son is he? They say unto him, the Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

The Nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 17.

THis I say therefore, and testify in the Lord, that ye

Nineteenth Sunday after Trinity.

ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more; but rather let him labour working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the use

of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

JESUS entred into a ship, and passed over, and came into his own city. And behold they brought to him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God.

Twentieth Sunday after Trinity.

God, who had given such power unto men.

The Twentieth Sunday after

Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

The Gospel. S. Matth. 22. 1.

Jesus said, The kingdom of heaven is like unto a certain King who made a mar-

riage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, the wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding

Twenty First Sunday after Trinity.

wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall he weeping and gnashing of teeth. For many are called, but few are chosen.

The One and Twentieth Sunday after Trinity.

The Collect.

GRant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord.

Amen.

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loyns girt

about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambassadour in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John 4. 46.

THERE was a certain noble man, whose son was sick at Capernaum, When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The noble man saith unto him, Sir, come down ere my child die. Jesus saith unto him,

Twenty Second Sunday after Trinity.

him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

The Two and Twentieth Sunday after Trinity.

The Collect.

Lord, we beseech thee, to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 1. 3.

I Thank my God upon every remembrance of you (always in every prayer of mine for you all, making request

with joy) for your fellowship in the gospel, from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory, and praise of God.

The Gospel. S. Matth. 18. 21.

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon,

Twenty Third Sunday after Trinity.

reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also

have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Three and Twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things) For our conversation is in heaven, from whence also

Twenty Fourth Sunday after Trinity.

also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

THEN went the Pharisees, and took counsel how they might intangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cessars. Then saith he unto them, Render therefore unto Cesar, the things which are Cessars; and unto God the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The Four and Twentieth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour.

Amen.

The Epistle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that

Twenty Fifth Sunday after Trinity.

that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience, and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHile Jesus spake these things unto Johns disciples, Behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within her self, if I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman

was made whole from that hour) And when Jesus came into the rulers house, and saw the minstrels, and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the same hereof went abroad into all that land.

The Five and Twentieth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore behold, the days come, saith the Lord, that they shall no more

S^t. ANDREW.



*He was fastned to a Croß at Patræ in
Achaia from whence he Preached
several days —*

Saint Andrew.

more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt; But, The Lord liveth who brought up, and who led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6. 5.

When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread, is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would.

§

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ If there be any mo Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle and Gospel shall always be used upon the Sunday next before Advent.

Saint Andrews Day.

The Collect.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

K

The

Saint Thomas.

The Epistle. Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him, shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and

their words unto the ends of the world. But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. S. Matth. 4. 18.

JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

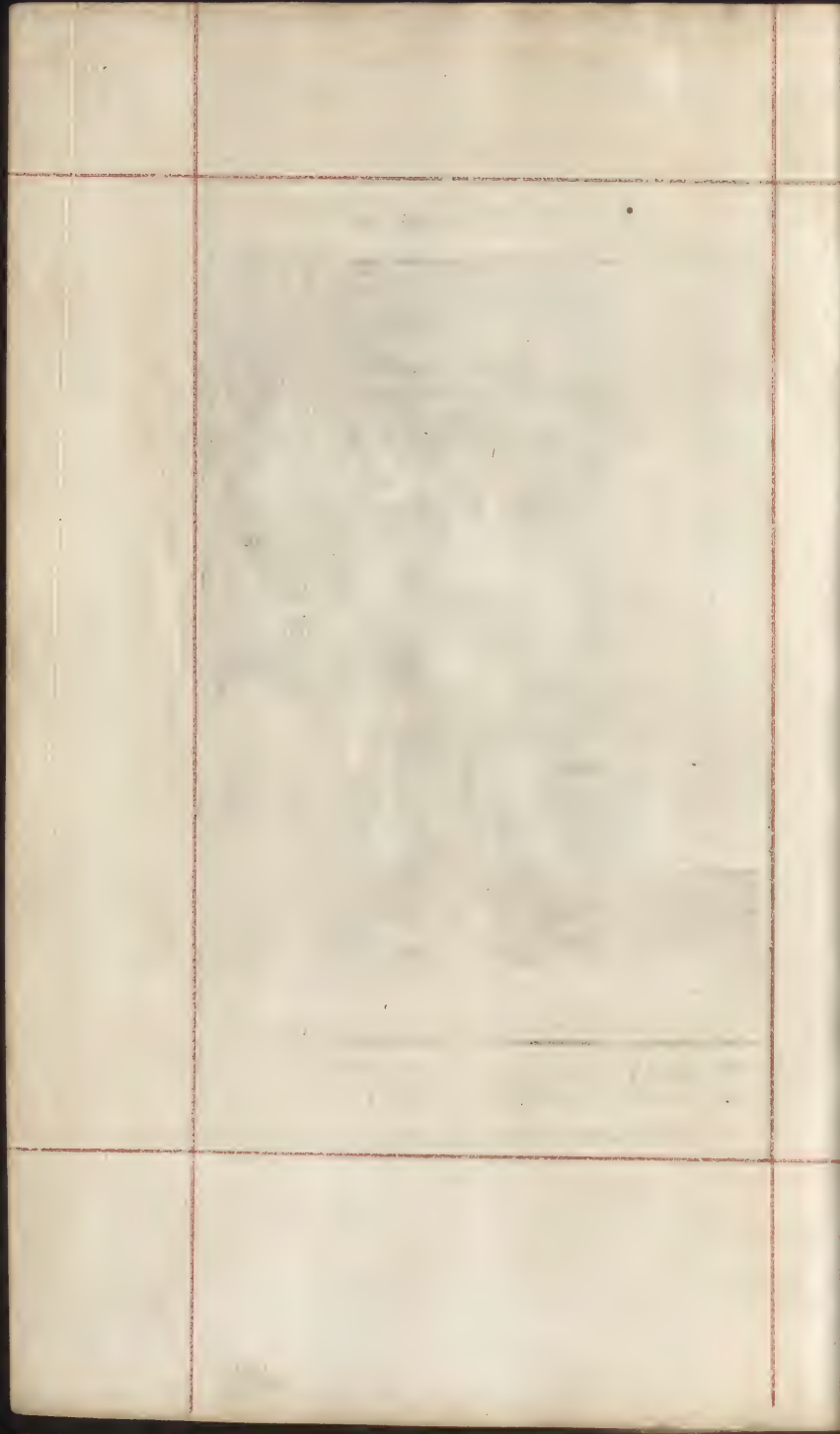
The Collect.

Almighty and everliving God, who for the mo
contr

S^t. THOMAS.



*By the Command of an Indian King
he was thrust through with Lances.*





S^t. PAUL.



*He was beheaded by the Com-
mand of Nero Roman Emperor.*

The Conversion of S. Paul.

confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be re-proved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour and glory now and for evermore.
Amen.

The Epistle. Ephes. 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens, with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. John 20. 24.

THOMAS, one of the twelve called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into

the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold, my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion

The Conversion of S. Paul.

in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 9. 1.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women; he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, What wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and

when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus

The Purification.

Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Matth. 19. 27.

Peter answered and said unto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,

judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called; The Purification of Saint Mary the Virgin.

The Collect.

A Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like

K 3 fullers

The Purification.

fullers sope. And he shall sit as a refiner and purifier of silver; and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke 2. 22.

ANd when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord,) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man

was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a Prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her

S^t. MATTHIAS.



*He preached the Gospel in Ethiopia
and Suffered Martyrdom and was
buried there.*



Saint Matthias.

her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias Day. The Collect.

O Almighty God, who in to the place of the traitour Judas, didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord, Amen.

For the Epistle. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together were about an hundred and twenty)

Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbred with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, *Aceldema*, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his Bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast

K 4 chosen;

The Annunciation.

chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel. S. Matth. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light.

The Annunciation of the Blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace

into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel; So by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. 7. 10.

MOREOVER the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a Son, and shall call his Name Immanuel. Butter and hony shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke 1. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgins name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with

The Annuntiation to the B Virgin .



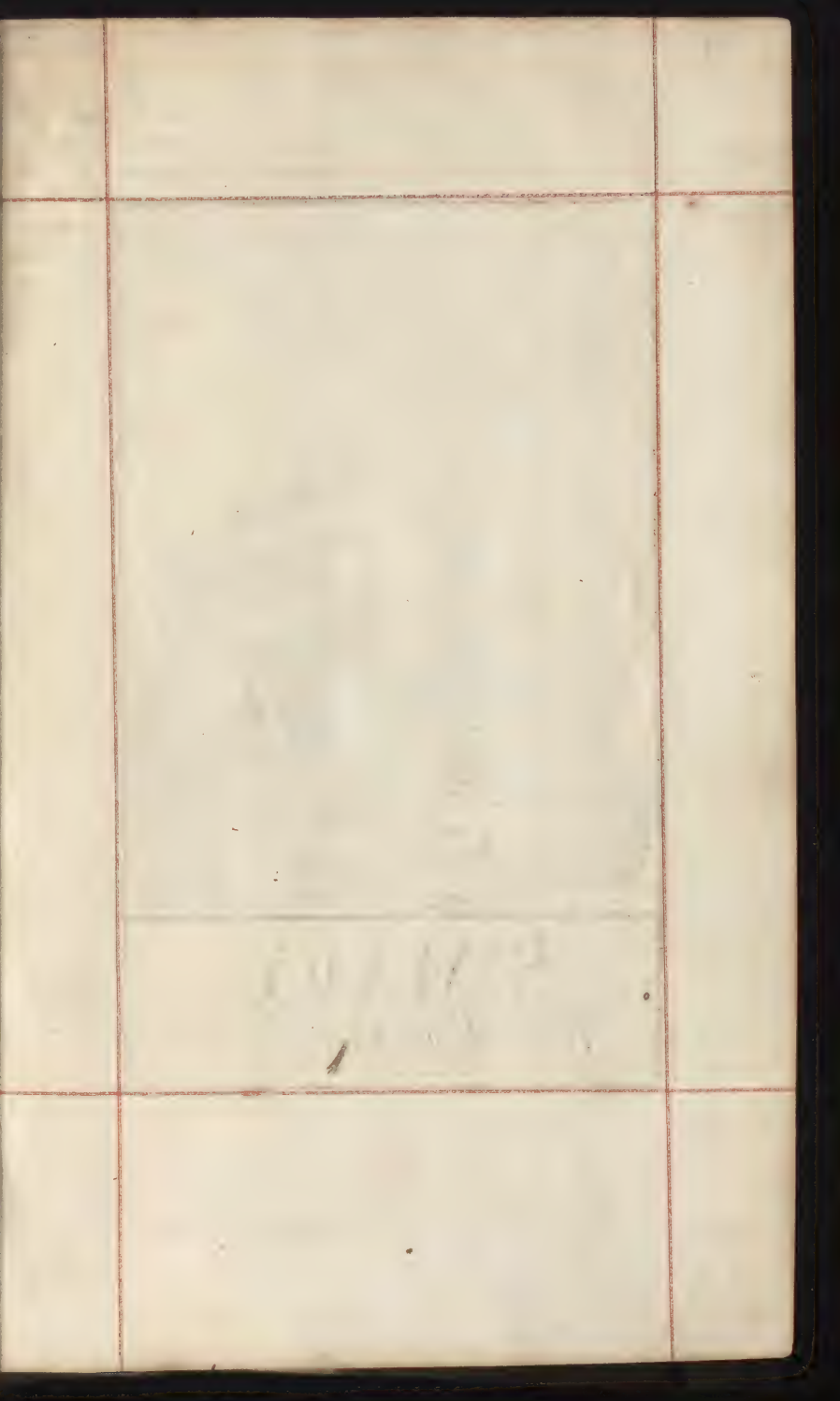
S^t Luke 1. Verse 28 .

*And the Angel came in unto her and said
Hail, thou that art highly favoured the
LORD is with thee; blessed &c .*

THE HISTORY OF



OF THE





S^t. MARK
the Evangelist.

Saint Mark.

with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a Son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the hand-maid of the Lord; be it unto me according to thy

word. And the angel departed from her.

Saint Marks Day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 7.

UNto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things) And he gave some apostles, and some prophets, and some evangelists, and some pastours and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge

Saint Philip and Saint James.

ledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

The Gospel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same

bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

*Saint Philip and S. James Day.
The Collect.*

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The

S^t PHILIP.



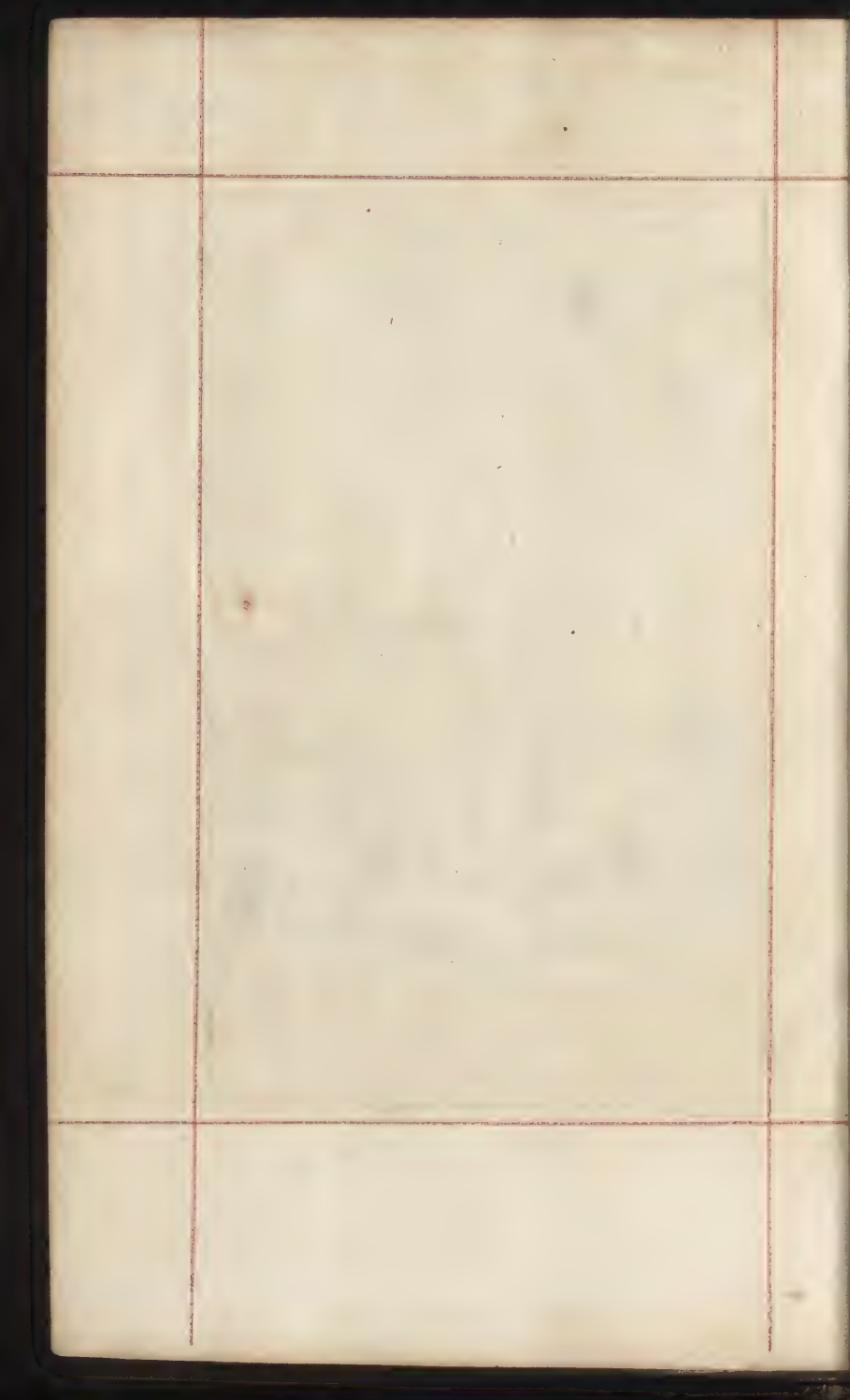
*He was at Hierapolis . a City of Asia first
Crucified and then Stoned to death .*



S^t. JAMES^s ÿ LESS.



*He was cast down from the top of the Temple
and afterwards killed with a Fullers Club.*



Saint Philip and Saint James.

The Epistle. S. James i. i.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; because as the flower of the grafs he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grafs, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for

when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John 14. i.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am
in

Saint Barnabas.

in the Father, and the Father in me? the words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts II. 22.

Tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when

he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders, by the hands of Barnabas and Saul.

The Gospel. S. John 15. 12.

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than

Christ's Baptism by John .



S^t Matthew 3 Verse 19 .

*And JESUS when he was baptiz'd,
went up straightway out of the water.*



THE
WATER-LOVER
A NOVEL
IN THREE VOLUMES
BY
MRS. J. K. B. B. B.



S^t IOHN.



*Having lived to a great age he died at
Ephesus. 68 Years after our Lords Passion
and was there buried.*

Saint John Baptist.

than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you, Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist.

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent, according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. 40. 1.

Comfort ye, comfort ye my people, saith your

God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion that bringeth good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold,

Saint John Baptist.

hold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke i. 57.

ELisabeths full time came that she should be delivered; and she brought forth a son. And her neighbours, and her cousins heard how the Lord hath shewed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias; after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt

round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercies promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his

S^t PETER.



*He was Crucified at Rome with his head
downward and buried in the Vatican there.*



Saint Peter.

his people by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops, and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1.

ABout that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread)

And when he had apprehended him, he put him in prison, and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains; and the keepers before the door kept the prison. And behold the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forth.

Saint James.

forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. S. Matth. 16. 13.

WHen Jesus came into the Coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man am? and they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

*Saint James the Apostle.
The Collect.*

GRant, O mercifull God that as thine holly Apostle Saint James, leaving his Father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be ever more ready to follow thy holly commandments, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 11. 27. and part of the 12th Chapter.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be a great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The

S^t IAMES y^e GREAT.



*He being the son of Zebedee was at the
command of Herod beheaded at Jerusalem.*

11th August 1872



11th August 1872

THE GREAT HALL OF THE TEMPLE



THE GREAT HALL OF THE TEMPLE
AS IT APPEARED IN THE 17TH CENTURY

S^t. BARTHOLOMEW .



*He was flea'd alive by the Command
of a Barbarous King .*

Saint Bartholomew.

The Gospel. S. Matth. 20. 20.

Then came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will

be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew, grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round

L about

Saint Matthew.

about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel. S. Luke 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise Lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to

forake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 4. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

AND as Jesus passed forth from thence, he saw a man



S^t. MATTHEW
the Evangelist.



22 VII 17 10 7
18 18 18 18 18

Saint Michael and all Angels.

man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicanes and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicanes and sinners? But when Jesus heard that, he said unto them, They that be whole, need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant, that as thy holy angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7.

THere was war in heaven: Michael and his angels

fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Matth. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say

Saint Luke the Evangelist.

unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

*Saint Luke the Evangelist.
The Collect.*

Almighty God, who calledst Luke the physician, whose praise is in the Gospel, to be an Evangelist, and physician of the soul; May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry.



S^t. LUKE
the Evangelist.



D

2011 2 2



S^t. SIMON .



*He Preached in Egypt. Africa and Britain,
and at length was Crucified .*

Saint Simon and Saint Jude.

ministry. And Tychichus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

THe Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain eating and drinking such things as they give: for the labourer is worthy of his hire,

*Saint Simon and Saint Jude
Apostles.*

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord.
Amen.

The Epistle. S. Jude 1.

JUde the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remem-

All Saints-day.

brance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John 15. 17.

THese things I command you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep

yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints-day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable

All Saints-day.

able joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand,

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this, I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. *Amen.*

The Gospel. S. Matth. 5. 1.

JESUS seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inhe-

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rit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are perse-

cuted for righteousness sake: for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Order for the Administration of the *Lord's Supper, or Holy Communion.*

SO many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate at least some time the day before.

¶ And if any of those be an open and notorious evil liver, or have done any wrong to his Neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be

partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.

¶ The Table at the Communion time having a fair white linnen Cloth upon it, shall stand in the body of the Church, or in the Chancel,

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Chancel; where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.

O Ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Collect.

A Lmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS; and the People still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the ttime past, and grace to keep the ffame for the time to come, as ffolloweth.

Minister.

GOD spake these words, and said, I am the Lord

thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation, of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy

Communion.

thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

A Almighty God, whose kingdom is everlasting, and power infinite; have mercy upon the whole Church, and so rule the heart of thy chosen servant *GEORGE*, our King and Governour, that he (knowing whose Minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee, and the holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ Or.

A Almighty and everlasting God, we are taught by

Communion.

by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy servant, our King and Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons sake, Jesus Christ our Lord. *Amen.*

¶ Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying, *The Epistle* [or, *The portion of Scripture appointed for the Epistle*] *is written in the — Chapter of — beginning at the — Verse.* And the Epistle ended, he shall say, *Here endeth the Epistle.* Then shall he read the Gospel (the People all standing up) saying, *The holy Gospel is written in the — Chapter of — beginning at the — Verse.* And the Gospel ended, shall be sung or said the Creed following, the People still standing as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son

of God, begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, and was incarnate by the holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church, I acknowledge one Baptism for the remission of sins, and I look for the resurrection of the dead, And the life of the world to come. *Amen.*

¶ Then the Curate shall declare unto the People what Holy-days,
or

Communion.

or Fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the rules of this Book, or enjoined by the King, or by the Ordinary of the Place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

L Et your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matth. 5. 16.*

Lay not up for your selves treasures upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Matth. 6. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is

the law and the prophets. *S. Matth. 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *S. Matth. 7. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. *S. Luke 19. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel, should live of the gospel. *1 Cor. 9. 13, 14.*

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity;

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necessity; for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministered unto the saints, and yet do minister. *Heb. 6. 10.*

To do good, and to distribute, forget not; for with such sacrifices God is pleased. *Heb. 13. 16.*

Who so hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 S. John 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. 4. 7.*

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity. *Tob. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal. 41. 1.*

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the Poor, and other devotions of the People, in a decent Basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And

Communion.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole state of Christs Church militant here in earth.

A Almighty and everliving God, who by thy holy Apostle has taught us to make prayers and supplications, and to give thanks for all men ; We humbly beseech thee most mercifully [** to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes, and governours ; and especially thy servant *GEORGE* our King, that under him we may be godly and quicly governed: and grant unto his whole Council, and to all that are

* If there be no alms or oblations, then shall the words [*of accepting our alms and oblations*] be left out unsaid.

put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments : and to all thy people give thy heavenly grace ; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also blefs thy holy Name, for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake our only Mediatour and Advocate. *Amen.*

¶ When

Communion.

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some Holiday immediately preceding) After the Sermon or Homily ended, he shall read this Exhortation following.

Dearly beloved, on---day next I purpose through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and

examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment, required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of Gods commandments; and wherein soever ye should perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore

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fore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word, he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple, and doubtfulness.

¶ Or in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

DEarly beloved brethren,
on --- I intend, by Gods

grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come?

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come? when ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the Name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the crosse for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye

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will by Gods grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith, we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry

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Communion.

dry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy

Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine

Communion.

Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

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Come unto me, all that travel, and are heavy laden, and I will refresh you. S. *Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. *John* 3. 16.

Hear also what S. Paul saith,

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

1 *Tim.* 1. 15.

Hear also what S. John saith,

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 S. *John* 2. 1.

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

¶ Then shall the Priest turn to the Lords Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, † holy Father, Almighty everlasting God.

† These words [Holy Father] must be omitted on Trinity Sunday.

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¶ Here

Communion.

¶ Here shall follow the proper Preface according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven days after.*

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the holy Ghost was made very man of the substance of the Virgin Mary his Mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon Easter-day, and seven days after.*

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath resto-

red to us everlasting life. Therefore with Angels, &c.

¶ *Upon Ascension-day, and seven days after.*

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ *Upon Whitsun-day, and six days after.*

Through Jesus Christ our Lord; according to whose most true promise, the holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore, &c.

¶ *Upon*

Communion.

¶ Upon the feast of Trinity only.

WHo art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

Therefore with Angels, and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

¶ Then shall the Priest kneeling down at the Lords Table, say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore,

gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ When the Priest standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death

Communion.

and passion, may be partakers of his most blessed body and blood: Who in the same

(a) Here the Priest is to take the Paten into his hands:

(b) And here to break the Bread:

(c) And here to lay his hand upon all the Bread.

do this in remembrance of me. Likewise after Supper

(d) Here he is to take the Cup into his hand:

(e) And here to lay his hand upon every vessel, (be it Chalice or Flaggon) in which there is any Wine to be consecrated.

Do this as oft as ye shall drink it, in remembrance of me, Amen.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests and Deacons in like manner (if any be present) and after that to the People also in order into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

THe Body of our Lord Jesus Christ which was

night that he was betrayed (a) took bread, and when he had given thanks,

(b) he brake it, and gave it to his disciples, saying,

Take eat, (c) this is my body which is given for you,

(d) he took the cup, and when he had given thanks, he

gave it to them, saying, Drink ye all of this, for

this (e) is my blood of the New Testament, which is

shed for you, and for many for the remission of sins:

given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one, shall say,

THe Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated; the Priest is to Consecrate more according to the Form before prescribed: beginning at [*Our Saviour Christ in the same night, &c.*] for the blessing of the Bread; and at [*Likewise after Supper, &c.*] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lords Prayer, the People repeating after him every Petition.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come, Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our

Communion.

trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ After shall be said, as followeth.

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardon-

ing our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ Or this.

A Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory world without end. Amen.

M 4

¶ Then

Communion.

¶ Then shall be said or sung,

Glory be to God on high,
and in earth peace, good
will towards men. We praise
thee, we bless thee, we wor-
ship thee, we glorifie thee, we
give thanks to thee for thy
great glory, O Lord God,
heavenly King, God the Fa-
ther Almighty.

O Lord, the only begotten
Son Jesu Christ; O Lord God,
Lamb of God, Son of the Fa-
ther, that takest away the sins
of the world, have mercy up-
on us. Thou that takest away
the sins of the world, have
mercy upon us. Thou that
takest away the sins of the
world, receive our prayer.
Thou that sittest at the right
hand of God the Father, have
mercy upon us.

For thou only art holy, thou
only art the Lord, thou only,
O Christ, with the holy Ghost,
art most high in the glory of
God the Father. *Amen.*

¶ Then the Priest, (or Bishop, if
he be present) shall let them de-
part with this blessing.

THe peace of God which
passeth all understand-
ing, keep your hearts and
minds in the knowledge and
love of God, and of his Son Je-
sus Christ our Lord: And the
blessing of God Almighty, the
Father, the Son, and the holy
Ghost, be amongst you, and

remain with you always.

Amen.

¶ Collects to be said after the Of-
fertory, when there is no Com-
munion, every such day one or
more; and the same may be
said also as often as Occasion
shall serve, after the Collects ei-
ther of Morning or Evening
Prayer, Communion or Litany,
by the discretion of the Minister.

Assist us mercifully, O
Lord, in these our sup-
plications and prayers, and di-
spose the way of thy servants;
towards the attainment of ever-
lasting salvation, that among
all the changes and chances of
this mortal life, they may ever
be defended by thy most gra-
cious and ready help, through
Jesus Christ our Lord. *Amen.*

O Almighty Lord, and
everlasting God, vouch-
safe, we beseech thee, to direct,
sanctifie, and govern both our
hearts and bodies in the ways
of thy laws, and in the works
of thy commandments, that
through thy most mighty pro-
tection, both here and ever, we
may be preserved in body and
soul, through our Lord and
Saviour Jesus Christ. *Amen.*

Grant, we beseech thee,
Almighty God, that the
words which we have heard
this day with our outward
ears, may through thy grace
be so grafted inwardly in our
hearts, that they may bring
forth in us the fruit of good
living,

Communion.

living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

UPon the Sundays and other Holidays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [*For the good estate of the Catholick Church of Christ*] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty Persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion; except four, (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then

Communion.

then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.

¶ And note, that every Parishioner shall communicate at the least three times in the Year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Par-

son, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical Duties accustomed due, then and that time to be paid.

¶ After the divine Service ended, the Money, given at the Offertory, shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

WHERECAS it is ordained in this office for the administration of the Lords Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued, and depraved; it is here declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal presence of Christs natural flesh and blood. For the Sacramental Bread and Wine remain still in their very natural Substances, and therefore may not be adored, (for that were idolatry to be abhorred of all faithful Christians) And the natural Body and Blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christs natural Body, to be at one time in more places than one.

The Ministration of PUBLICK BAPTISM of Infants to be used in the Church.

¶ **T**He people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holidays, when

the most number of people come together: as well for that the Congregation there present may testify the receiving of them that be newly Baptized into the
number

Publick Baptism of Infants.

number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministred in the vulgar tongue. Nevertheless, (if necessity so require) Children may be baptized upon any other day.

¶ And *Note*, that there shall be for every Male-child to be baptized, two Godfathers and one Godmother: and for every Female, one Godfather, and two Godmothers.

¶ When there are Children to be baptized, the Parents shall give knowledge thereof overnight, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there, shall say,

Hath this Child been already baptized or no?

¶ If they answer, *No*: Then shall the Priest proceed as followeth.

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water

and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made a *living member* of the same.

¶ Then shall the Priest say,

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy wel-beloved Son Jesus Christ in the river Jordan, didst sanctifie water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; wash *him*, and sanctifie *him* with the holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the

Publick Baptism of Infants.

the land of everlasting life ; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

A Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy wel-beloved Son, saying, Ask, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened unto you : So give now unto us that ask ; let us that seek, find ; open the gate unto us that knock ; that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint *Mark*, in the tenth Chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them ; and his disciples rebuked those that brought them. But when Jesus

saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them ; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe that he will likewise favourably receive *this present Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore

Publick Baptism of Infants.

fore we being thus perswaded of the good will of our heavenly Father, towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee : Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

Dearly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctifie *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that

our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for : which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* Sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his commandments.

I demand therefore,

Dost thou in the name of *this Child* renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them ?

Ans. I renounce them all.

Minist. **D**ost thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his only begotten Son our Lord ? And that he was conceived by the holy Ghost ; born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead and buried ; that he went down into hell, and also did rise again the third day ; that
he

Publick Baptism of Infants.

he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Ans. All this I stedfastly believe.

Minist. **W**ilt thou be baptized in this faith?

Ans. That is my desire.

Minist. **W**ilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Ans. I will.

¶ Then shall the Priest say,

O Merciful God; grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctifie this water to the mystical washing away of sin: and grant that *this child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

And then naming it after them (if they shall certifie him that the Child may well endure it) he shall

Publick Baptism of Infants.

shall dip it in the water discreetly and warily, saying,

NI baptize thee, In the
• Name of the Father,
and of the Son, and of the
holy Ghost. Amen.

¶ But if they certifie, that the
Child is weak, it shall suffice to
pour water upon it, saying the
foresaid words,

NI baptize thee, In the
• Name of the Father,
and of the Son, and of the
holy Ghost. Amen.

¶ Then the Priest shall say,

WE receive this Child
into the congregation
of Christs flock,
+ and do sign
him with the
sign of the Crofs,
in token that hereafter *he* shall
not be ashamed to confesse the
faith of Christ crucified, and
manfully to fight under his
banner, against sin, the world
and the devil, and to continue
Christs faithful souldier and
servant unto *his* lifes end.
Amen.

¶ Then shall the Priest say,

Seeing now, dearly beloved
brethren, that *this child is*
regenerate and grafted into
the body of Christs Church,
let us give thanks unto Al-
mighty God for these benefits,
and with one accord make our
prayers unto him, that *this*
child may lead the rest of *his*

life according to this begin-
ning.

¶ Then shall be said, all kneeling,
Our Father, which art in
heaven; Hallowed be
thy Name. Thy kingdom
come. Thy will be done in
earth, as it is in heaven. Give
us this day our daily bread.
And forgive us our trespasses,
As we forgive them that tre-
spass against us. And lead us
not into temptation; But de-
liver us from evil. Amen.

¶ Then shall the Priest say,

WE yield thee hearty
thanks, most merciful
Father, that it hath pleased
thee to regenerate *this Infant*
with thy holy Spirit, to re-
ceive *him* for thine own *child*
by adoption, and to incor-
porate *him* into thy holy
Church. And humbly we be-
seech thee to grant, that *he*
being dead unto sin, and living
unto righteousness, and being
buried with Christ in his death,
may crucifie the old man, and
utterly abolish the whole bo-
dy of sin, and that as *he is*
made *partaker* of the death of
thy Son, *he* may also be *par-*
taker of his resurrection; so
that finally with the residue of
thy holy Church, *he* may be
an inheritour of thine everla-
sting kingdom, through Christ
our Lord. Amen.

¶ Then

Private Baptism.

¶ Then all standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.

FOrasmuch as *this child* hath promised by you *his* Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties, to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar Tongue, and all other things which a Christian ought to know and believe to his souls health; and that *this child* may be vertuously brought up to lead a Godly and a Christian life; remembring always, that Baptism doth represent unto us our profession, which is, to

follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ Then shall he add and say,

YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lords Prayer, and the Ten Commandments in the vulgar Tongue, and be further instructed in the Church Catechism set forth for that purpose.

IT is certain by Gods word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

TO take away all Scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just Reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

The Ministration of PRIVATE BAPTISM of Children in Houses.

¶ **T**He Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other

Holiday falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity, they procure not their children

Private Baptism.

children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then the child being named by some one that is present, the Minister shall pour water upon it saying these words;

NI baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy holy Spirit; to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as he *is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection: and that finally with the residue of thy Saints, *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

And let them not doubt but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true form of Baptism by him privately before used: In which case he shall say thus,

I Certifie you, that according to the due and prescribed order of the Church, at *such a time*, and at *such a place*, before divers witnesses I baptized this child.

BUt if the child were baptized by any other lawful Minister; then the Minister of the Parish where the child was born or christned, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying,

BY whom was this child baptized?

Who was present when this child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

N

With

Private Baptism.

With what words was this child baptized?

¶ And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not he christen the child again, but shall receive him as one of the flock of true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of *this child*; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. 8. Mark 10. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the king-

dom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this present Infant*, that he hath embraced *him* with the arms of his mercy, and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards *this Infant*, let us faithfully and devoutly give thanks unto him,

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him, and say the Prayer which the Lord himself taught us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this infant*, that *he* being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then shall the Priest demand the Name of the Child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Dost thou in the name of *this child* renounce the devil and all his works, the vain

pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answ. I renounce them all.

Minist. **D**ost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answ. All this I stedfastly believe.

Minist. **W**ilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answ. I will.

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¶ Then the Priest shall say,

WE receive this child into the congregation of Christs flock, and do

† The Priest shall make a Croſs upon the Childs forehead.

† sign *him* with the sign of the Croſs, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his Banner against sin, the world, and the devil, and to continue Christs faithful souldier and servant unto *his* lifes end. *Amen.*

¶ Then shall the Priest say,

SEeing now, dearly beloved brethren, that *this child* is by baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these Benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ Then shall the Priest say,

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with

Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritour of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers

FOrasmuch as *this child* hath promised by you his Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this infant* be taught, as soon as *he* shall be able to learn what a solemn vow; promise and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer and the Ten Commandment in the vulgar Tongue, and a other things which a Christian ought to know and believe for his souls health; and that *this child* may be vertuously brought up to lead a godly and a Christian life; remembering alway that Baptism doth re-
prese

Baptism of those of Riper Years:

present unto us our profession, which is, to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ But if they which bring the Infant to the Church do make such uncertain answers to the

Priests questions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghost, (which are essential parts of Baptism) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the child in the Font, he shall use this form of words.

IF thou art not already baptized. *N.* I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost: Amen.

The Ministration of BAPTISM to such as are of Riper Years, and able to answer for themselves.

WHEN any such Persons as are of Riper Years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmother (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Even-

ing Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask whether any of the persons here presented be baptized or no: If they shall answer, *No*: then shall the Priest say thus,

DEARLY beloved; Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost;

N 3 I be-

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I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these Persons* that which by nature *they* cannot have, that *they* may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made lively *members* of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel.)

A Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy wel-beloved Son Jesus Christ in the river Jordan, didst sanctifie the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these thy servants*; wash *them*, and sanctifie *them* with the holy Ghost, that *they* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may

come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

A Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration, Receive *them*, O Lord, as thou hast promised by thy wel-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first Verse.

T Here was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi,

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bi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered, Verily verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ After which he shall say this Exhortation following.

Beloved, ye hear in this Gospel the expresse words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceiue the great necessity of this Sacrament, where it may be had. Likewise

immediately before his ascension into heaven, (as we read in the last Chapter of Saint Marks Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not there-

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therefore, but earnestly believe, that he will favourably receive *these* present persons, truly repenting and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

A Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *theirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ Then the Priest shall speak to the *Persons* to be baptized, on this wise,

W El-beloved, who are come hither desiring to receive holy Baptism, ye

have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy Word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe Godsholy Word, and obediently keep his Commandments.

¶ Then shall the Priest demand of each of the Persons to be baptized, severally, these questions following.

Quest. **D** Ost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answ. I renounce them all.

Quest. **D** Ost thou believe in God the Father Almighty, maker of heaven and earth?

And

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And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Ans. All this I stedfastly believe.

Quest. **W**ilt thou be baptized in this faith?

Ans. That is my desire.

Quest. **W**ilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavour so to do, God being my helper.

¶ Then shall the Priest say,
O Merciful God, grant that the old Adam in these persons may be so buried,

that the new man may be raised up in them. *Amen.*

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. *Amen.*

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that they being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctifie this water to the mystical washing away of sin: and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the

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the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest take each person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

NI baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ Then shall the Priest say,

WE receive this person into the congregation of Christs flock, and † do sign him with the sign of the Crofs, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his Banner against sin, the world, and the devil; and to continue Christs faithful souldier and servant unto *his* lifes end. *Amen.*

† Here the Priest shall make a Crofs upon the persons forehead.

¶ Then shall the Priest say,

SEeing now, dearly beloved brethren, that *these persons* are regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they*

may lead the rest of *their* life according to this beginning.

¶ Then shall be said the Lords Prayer, all kneeling.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. *Amen.*

¶ Then all standing up; the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FOrasmuch as *these persons* have promised in your presence

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presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in Gods holy Word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ And then speaking to the new baptized Persons, he shall proceed, and say,)

ANd as for you who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children

of light: remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ It is expedient that every Person thus baptized should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.

¶ If any Persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word [*Infant*] for [*Child* or *Person*] as occasion requireth.

A C A T E C H I S M,

That is to say, *An Instruction to be learned of every Person before he be brought to be Confirmed by the Bishop.*

Question.

WHat is your Name?

Answer.

N. or M.

Quest. Who gave you this Name?

Ansiv. My Godfathers and

Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritour of the kingdom of heaven.

Quest.

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Quest. What did your God-fathers and Godmothers then for you?

Ans. They did promise and vow three things in my name. First, That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, That I should believe all the Articles of the Christian Faith. And thirdly, That I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Ans. Yes verily; and by Gods help, so I will. And I heartily thank our heavenly Father, that he hath called me, to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lifes end.

Catechist. Rehearse the Articles of thy Belief.

Ans. **I** Believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate,

Was crucified, dead and buried, He descended into hell, The third day, he rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Ans. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be.

Ans. Ten.

Quest. Which be they?

Ans. **T**He same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of

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of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth Generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day;

wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these Commandments?

Ans. I learn two things: My duty towards God, and my duty towards my Neighbour.

Quest. What is thy duty towards God?

Ans. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word; and to serve him truly all the days of my life.

Quest.

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Quest. What is thy duty towards thy Neighbour ?

Answ. My duty towards my Neighbour is to love him as my self, and to do to all men as I would they should do unto me, To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my governours, teachers, spiritual pastours and masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice, nor hatred in my heart. To ~~keep~~ my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good child, know this that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear

therefore if thou canst say the Lords Prayer.

Answ. **O** Ur Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer ?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies ; and that he will be merciful unto us, and forgive us our sins ; and that it will please him to save and defend us in all dangers ghostly and bodily ; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Quest.

Catechism.

Quest. **H**ow many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament*?

Answ. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answ. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism?

Answ. Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the holy Ghost.*

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin; and faith, whereby they stedfastly be-

lieve the promises of God made to them in that Sacrament.

Quest. Why then are infants baptized, when by reason of their tender age, they cannot perform them?

Answ. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lords Supper ordained?

Answ. For the continual remembrance of the Sacrifice of the death of Christ, and of the Benefits which we receive thereby.

Quest. What is the outward part or sign of the Lords Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part or thing signified?

Answ. The Body and Blood of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Quest.

Confirmation.

Quest. What is required of them who come to the Lords Supper ?

Answ. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Parish shall diligently upon Sundays and Holidays, after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters and Dames, shall cause their children, servants and prentices (which have not learned their Catechism) to come to the Church

at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as children are come to a competent Age, and can say in their Mother tongue, the Creed, the Lords Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in Writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

The ORDER of CONFIRMATION, or Laying on of Hands upon those that are Baptized, and come to Years of Discretion.

¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to

order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which order is very convenient to be observed, to the end that children

Confirmation.

children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ Then shall the Bishop say,

DO ye here in the presence of God and of this Congregation, renew the solemn promise and vow that was made in your Name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things, which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer,

I do.

The Bishop.

Our help is in the Name of the Lord;

Ans. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord.

Ans. Henceforth world without end.

Bishop. Lord, hear our prayers.

Ans. And let our cry come unto thee.

Bishop.

Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever.

Amen.

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Defend, O Lord, this thy child [or, *this thy servant*] with thy heavenly grace, that *he* may continue thine for ever: and daily increase in thy holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ Then shall the Bishop say,

The Lord be with you.

Ans. And with thy Spirit.

O

¶ And

Matrimony.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

O Ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ And this Collect.

A Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands to certifye them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever

be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

O Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then the Bishop shall bless them, saying thus,

THe blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The Form of Solemnization of M A T R I M O N Y.

First, the Banns of all that are to be married together, must be published in the Church three severall Sundays, or Holidays, in

the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,

I pub-

Matrimony.

I publish the Banns of marriage between M. of---and N. of--- If any of you know cause or just impediment, why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first, [*second, or third*] time of asking.

¶ And if the Persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the man on the right hand, and the woman on the left, the Priest shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee,

and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy mens carnal lusts and appetites, like brute beasts, that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such Persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs Body.

Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity: into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

Matrimony.

¶ And also speaking to the Persons that shall be married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment why ye may not be lawfully joyned together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than Gods word doth allow, are not joyned together by God, neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tried.

¶ If no impediment be alledged, then shall the Curate say unto the Man,

N. Wilt thou have this Woman to thy wedded Wife, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in

sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The Man shall answer,
I will.

¶ Then shall the Priest say unto the Woman,

N. Wilt thou have this Man to thy wedded Husband, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The Woman shall answer,
I will.

¶ Then shall the Minister say,
Who giveth this Woman to be married to this Man?

¶ Then shall they give their troth to each other in this manner.

¶ The Minister receiving the Woman at her fathers or friends hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him, as followeth.

I N. take thee N. to my wedded Wife, to have and to hold, from this day forward, for better for worse, for richer, for poorer, in sickness, and in health, to love and to cherish, till death us do part, according to Gods holy

Matrimony.

holy ordinance ; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister,

I N. take thee N. to my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance ; and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the Man shall give unto the Woman a Ring, laying the same upon the Book with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Womans left hand. And the Man holding the Ring there, and taught by the Priest, shall say,

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow : In the Name of the Father, and of the Son, and of the holy Ghost, Amen.

¶ Then the Man leaving the Ring upon the fourth finger of the Womans left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, Creatour and Preserver of all

mankind, giver of all spiritual grace, the author of everlasting life ; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name ; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest joyn their right hands together, and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then shall the Minister speak unto the People.

FOrasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joyning of hands ; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

O 3

¶ And

Matrimony.

¶ And the Minister shall add this Blessing.

God the Father, God the Son, God the holy Ghost, bless, preserve and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following.

Beati omnes. PSAL. 128.

Blessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord,

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy childrens children: and peace upon Israel,

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ Or this Psalm.

Deus misereatur. PSAL. 67.

God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

¶ The Psalm ended, and the Man and the Woman kneeling before the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say,

Lord, have mercy upon us.

Answer.

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Answ. Christ, have mercy upon us.

Minist. Lord, have mercy upon us.

O Ur Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minist. O Lord, save thy servant, and thy handmaid;

Answ. Who put their trust in thee.

Minist. O Lord, send them help from thy holy place.

Answ. And evermore defend them.

Minist. Be unto them a tower of strength.

Answ. From the face of their enemy.

Minist. O Lord, hear our prayer.

Answ. And let our cry come unto thee.

Minist. **O** God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, **O**

Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen.*

¶ This Prayer next following shall be omitted, where the Woman is past Child-bearing.

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should ne-

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ver be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent Myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this Man may love his Wife, according to thy Word, (as Chriſt did love his Spouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh) and alſo that this Woman may be loving and amiable, faithful and obedient to her Husband, and in all quietneſs, ſobriety and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ Then ſhall the Prieſt ſay,
Almighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctifie and joyn them together in marriage; Pour upon you the riches of his grace, ſanctifie and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end.
Amen.

¶ After which, if there be no Sermon declaring the duties of Man and Wife, the Miniſter ſhall read as followeth.

All ye that are married, or that intend to take the holy eſtate of Matrimony upon you, hear what the holy Scripture doth ſay as touching the duty of Huſbands towards their Wives, and Wives towards their Huſbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter doth give this commandment to all married men, Huſbands love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of water, by the Word; that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh, but nourisheth and cheriſheth it, even as the Lord the Church: For we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joyned unto his wife, and they two ſhall be one fleſh. This is a great myſtery; but

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but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife, even as himself. *Ephes. 5. 25.*

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Col. 3. 19.*

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. *1 S. Pet. 3. 7.*

Hitherto ye have heard the duty of the Husband toward the Wife. Now likewise, ye Wives, hear and learn your duties toward your Husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore

as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes. 5. 22.*

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit your selves unto your own husbands, as it is fit in the Lord. *Col. 3. 18.*

Saint Peter also doth instruct you very well, thus saying, Ye wives be in subjection to your own husbands; that if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well,
and

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and are not afraid with any amazement. 1 S. Pet. 3. 1.

¶ It is convenient that the new married Persons should receive

the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

The Order for the Visitation of the SICK.

¶ When any Person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick Persons house, shall say,

PEace be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say, kneeling down,

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Ans. Spare us, good Lord.

¶ Then the Minister shall say,
Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minist. O Lord, save thy servant;

Ans. Which putteth his trust in thee.

Minist. Send him help from thy holy place.

Ans. And evermore mightily defend him.

Minist. Let the enemy have no advantage of him;

Ans. Nor the wicked approach to hurt him.

Minist. Be unto him, O Lord, a strong tower,

Ans. From the face of his enemy.

Minist. O Lord, hear our prayers.

Ans. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour;

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Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctifie, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Minister exhort the sick Person after this form, or other like.

Dearly beloved, know this that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious and honourable, to the increase of glory, and endless felicity; or

elle it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the Person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed,

Take therefore in good part the chastisement of the Lord: for (as Saint Paul saith in the twelfth Chaptet to the Hebrews) whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth. If ye endure chastning, God dealeth with you as with sons; for what son is he whom the father chastneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For

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For they verily for a few days chastned us after their own pleasure ; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain ; he entered not into his glory before he was crucified. So truly, our way to eternal joy is to suffer here with Christ ; and our door to enter into eternal life, is gladly to die with Christ ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged

without respect of persons ; I require you to examine your self, and your estate, both toward God and man ; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOst thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his only begotten Son our Lord ? And that he was conceived by the holy Ghost ; born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the holy Ghost ; the holy Catholick Church ; the Communion of Saints ; the remission of sins ; the

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the resurrection of the flesh ;
and everlasting life after death ?

¶ The Sick Person shall answer,
All this I stedfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world ; exhorting him to forgive from the bottom of his heart all Persons that have offended him, and if he hath offended any other, to ask them forgiveness ; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal Estates, whilst they are in health.

¶ These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick Persons as are of ability, to be liberal to the poor.

¶ Here shall the sick Person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

O Ur Lord Jesus Christ, who hath left power to his Church, to absolve all sin-

ners who truly repent and believe in him, of his great mercy forgive thee thine offences : And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent, that thou remembrest them no more ; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness ; preserve and continue this sick member in the unity of the Church ; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins ; but strengthen *him* with thy blessed Spirit ; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy
most

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most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ Then shall the Minister say this Psalm.

In te, Domine. PSAL. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory

Visitation of the Sick.

Glory be to the Father,
and to the Son: and to the
holy Ghost;

As it was in the beginning,
is now, and ever shall be:
world without end. Amen.

¶ Adding this.

O Saviour of the world,
who by thy Cross and
precious Blood hast redeemed
us, save us, and help us,
we humbly beseech thee, O
Lord.

¶ Then shall the Minister say,
THe Almighty Lord, who
is a most strong tower
to all them that put their trust
in him, to whom all things in
heaven, in earth, and under
the earth do bow and obey,
be now and evermore thy de-
fence, and make thee know
and feel, that there is none
other Name under heaven gi-
ven to man, in whom, and
through whom thou mayest
receive health and salvation,
but only the Name of our
Lord Jesus Christ. Amen.

¶ And after that shall say,
Unto Gods gracious mer-
cy and protection we
commit thee. The Lord bless
thee, and keep thee. The
Lord make his face to shine
upon thee, and be gracious
unto thee. The Lord lift up
his countenance upon thee,
and give thee peace both now
and evermore. Amen.

¶ *A Prayer for a sick Child.*

O Almighty God and mer-
ciful Father, to whom
alone belong the issues of life
and death; Look down from
heaven, we humbly beseech
thee, with the eyes of mercy,
upon this Child now lying up-
on the bed of sickness: Visit
him, O Lord, with thy salva-
tion; deliver *him* in thy good
appointed time from *his* bodi-
ly pain, and save *his* soul for
thy mercies sake. That if it
shall be thy pleasure to pro-
long *his* days here on earth,
he may live to thee, and be
an instrument of thy glory, by
serving thee faithfully, and
doing good in *his* generation;
or else receive *him* into those
heavenly habitations, where
the souls of them that sleep
in the Lord Jesus, enjoy per-
petual rest and felicity. Grant
this, O Lord, for thy mercies
sake, in the same thy Son our
Lord Jesus Christ, who liveth
and reigneth with thee and
the holy Ghost, ever one God,
world without end. Amen.

¶ *A Prayer for a sick Person,
when there appeareth small
hope of recovery.*

O Father of mercies, and
God of all comfort, our
only help in time of need; We
flie unto thee for succour in
behalf of this thy servant, here
lying under thy hand in great
weak-

Visitation of the Sick.

weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance, the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick Person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from

their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creatour, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for Persons troubled in mind or in conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted

Communion of the Sick.

afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where

but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

The COMMUNION of the SICK.

FOrasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administred in the Church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must

give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.

The Collect.

Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant, visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily

Burial of the Dead.

bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

Verily, verily I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ After which, the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words [*Ye that do truly, &c.*]

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment do not receive the Sacrament of Christs Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remember the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm [*In thee, O Lord, have I put my trust*] and go straight to the Communion.

¶ In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The ORDER for the Burial of the DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priests and Clerks meeting the Corps at the entrance of the

Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he

Burial of the Dead.

he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. *S. John* 11. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing in to this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. *2 Tim.* 6, 7. *Job* 1. 21.

After they are come into the Church, shall be read one or both of these Psalms following.

Dixi, custodiam. *PSAL.* 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner as all my fathers were.

Burial of the Dead.

O spare me a little, that I may recover my strength: before I go hence and be no more seen.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. PSAL. 90.

LOrd, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoyce, and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Glory be to the Father, and to the Son: and to the holy Ghost;

As

Burial of the Dead.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the

dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

Burial of the Dead.

There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead ; It is sown in corruption ; It is raised in incorruption : it is sown in dishonour ; it is raised in glory : It is sown in weakness ; it is raised in power : It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first which is spiritual ; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy ; the second man is the Lord from heaven. As is the earthy, such are they that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery, We shall not all sleep, but we shall all be changed in a mo-

ment, in the twinkling of an eye, at the last trump ; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible, shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In

Burial of the Dead.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ Then while the Earth shall be cast upon the Body by some standing by, the Priest shall say,

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,
I Heard a voice from heaven, saying unto me, Write ; From henceforth blessed are the dead which die in the Lord : even so saith the Spirit ; for they rest from their labours. *Rev. 14. 13.*

¶ Then the Priest shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Ur Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Priest.

A Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; we give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world ; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy

Churching of Women.

kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin, unto

the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy wel-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

The THANKSGIVING of Women after Child-birth, Commonly called, *The Churching of Women.*

If The Woman at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her,

FOrasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of

Child-birth, you shall therefore give hearty thanks unto God, and say,

(¶ Then shall the Priest say this Psalm)

Dilexi, quoniam. Psal. 116.

I Am well-pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.
The

Churching of Women.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living.

I believed, and therefore will I speak, but I was sore troubled : I said in my haste, All men are liars.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and

to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or this Psalm.

Nisi Dominus. PSAL. 127.

EXcept the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, Children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c.

As it was in the, &c.

¶ Then the Priest shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us,

Lord, have mercy upon us,

OUr Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come.

Communion.

come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, And the power, and the glory, For ever and ever. Amen.

Minist. O Lord, save this woman thy servant;

Ans. Who putteth her trust in thee.

Minist. Be thou to her a strong tower;

Ans. From the face of her enemy.

Minist. Lord, hear our prayer.

Ans. And let our cry come unto thee.

Minist. Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ The Woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

A COMMUNION, or denouncing of Gods Anger and Judgments against Sinners, with certain Prayers to be used on the First Day of LENT, and at other Times, as the Ordinary shall Appoint.

¶ After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall in the Reading Pew, or Pulpit say,

Brethren, in the Primitive Church, there was a godly Discipline, that at the beginning of Lent, such Persons as stood convicted of notorious sin, were put to open

penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

Instead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that

Commination.

that at this time (in the presence of you all) should be read the general Sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*: To the intent, that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the Curse of God to be due.

Cursed is the man that maketh any carved or molten image, to worship it. *Deut. 27. 15.*

¶ And the People shall answer and say,

Amen.

Minist. Cursed is he that curseth his father and mother. *Ver. 16.*

Ans. *Amen.*

Minist. Cursed is he that removeth his neighbours landmark. *Ver. 17.*

Ans. *Amen.*

Minist. Cursed is he that maketh the blind to go out of his way. *Ver. 18.*

Ans. *Amen.*

Minist. Cursed is he that

perverteth the judgment of the stranger, the fatherless, and widow. *Deut. 27. 19.*

Ans. *Amen.*

Minist. Cursed is he that smiteth his neighbour secretly. *Ver. 24.*

Ans. *Amen.*

Minist. Cursed is he that lieth with his neighbours wife. *Lev. 20. 10.*

Ans. *Amen.*

Minist. Cursed is he that taketh reward to slay the innocent. *Deut. 27. 25.*

Ans. *Amen.*

Minist. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer. 17. 5.*

Ans. *Amen.*

Minist. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. *S. Matth. 25, 41. 1 Cor. 6. 9, 10.*

Ans. *Amen.*

Minister.

Now seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition

Commination.

tion and meekness of heart ; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewen down and cast into the fire. It is a fearful thing to fall into the hands of the living God : he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest ; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming ? Who shall be able to endure when he appeareth ? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night : and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners through the stubbornness of their heart have heap-

ed unto themselves, which despised the goodness, patience, and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear ; they shall seek me early, but they shall not find me ; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut ; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them, Goye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth ; for the night cometh, when none can work : but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect

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perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sins shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit our selves unto him, and from henceforth walk in his ways; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the gover-

nance of his holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm, *Miserere mei, Deus.* Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold; I was shapen in wickedness: and in sin hath my mother conceived me.

But

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But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken, may rejoyce.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and

contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the holy Ghost ;

Answ. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Ur Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minist. O Lord, save thy servants ;

Answ. That put their trust in thee.

Minist. Send unto them help from above.

Answ. And evermore mightily defend them.

Minist.

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Minist. Help us, O God our Saviour.

Ans. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Names sake.

Minist. O Lord, hear our prayer.

Ans. And let our cry come unto thee.

Minist. Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare, us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants,

who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ Then shall the People say this that followeth, after the Minister.

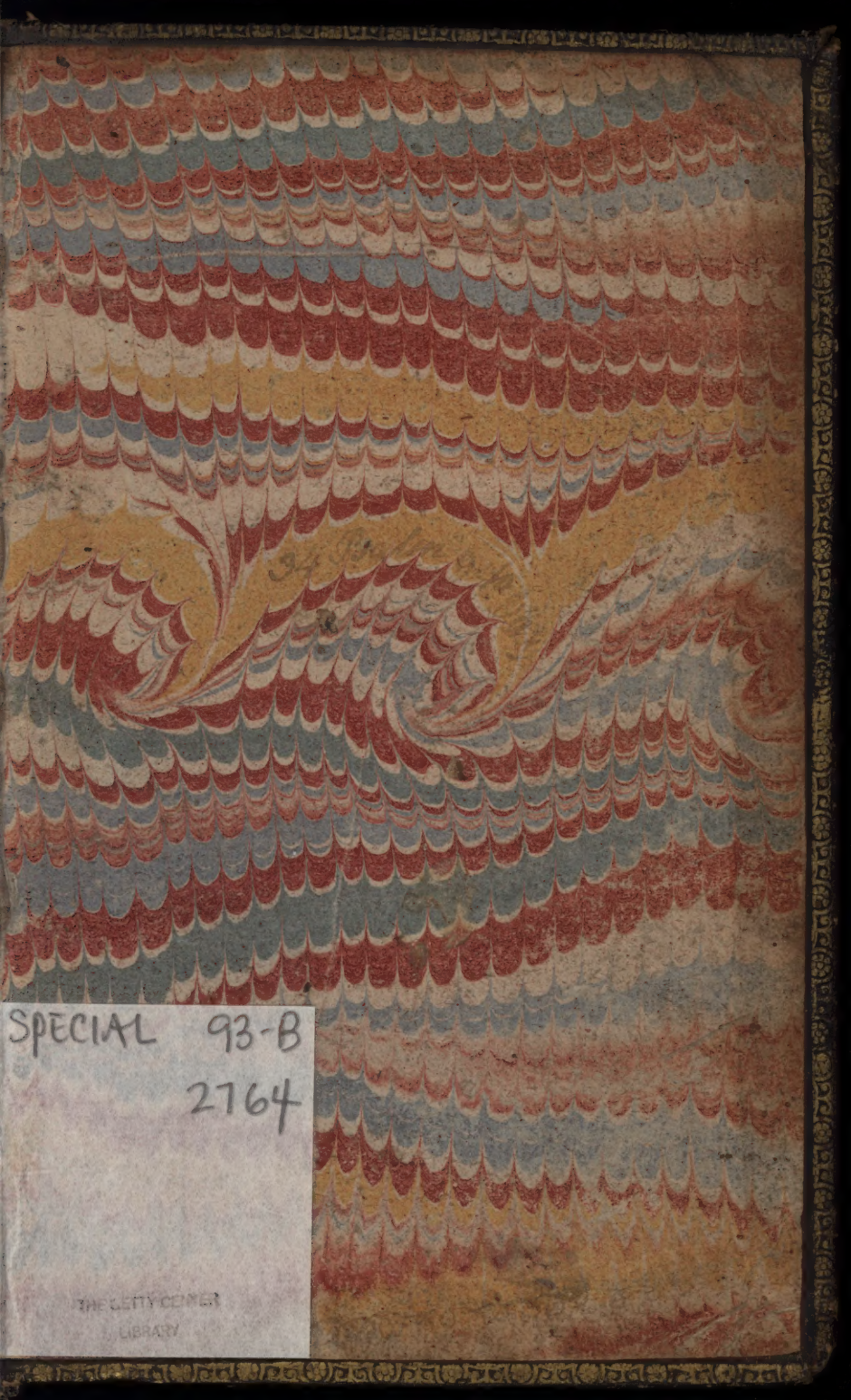
TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ Then the Minister alone shall say,

The Lord bless us and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

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